* ओ३म् *

Registered No. L. 588.

VOL. XXI. No. 7.

Whole. No. 182
New Series No. 42.

THE VEDIC MAGAZINE AND GURUKULA SAMACHAR.

Edited by. Professor RAMA DEVA.

DECEMBER 1923. POSH 1980,

CONTENTS:

	Pages.
Some Reminiscences of Gurudatta Vidyarthi—"One who knew Gurudatta Vidyarthi" ...	1031
In Memorium — Shri Swami Shraddhananda Sanyasi ...	1088
Extent of Ancient Indian Engineering Philosophy — Rao Sahi K. V. Vaze I. C. E. ...	1041
'Civilization' Vs. Aryanisation—Pr. T. L. Vaswani M. A. ...	1051
Aircraft in Ancient India—Mr. Parashuram Hari Thatte ...	1053
Knowledge of Precious Stones and Valuable Metals In Ancient India—Rao Sahib C. Konori, B. Sc. ...	1059
The Shame of Hinduism—Mr. S. P. Kulyar ...	1062
Loch Lomond—Mr. Manmohan Rai H. Desai ...	1035
Dr. Bhandarkar & Vedic Prayers —"Atma" ...	1069
Death—Prof. J. Mongiah B. A., L. T. ...	1071
Swami Dayananda Saraswati—Pandit Ganga Prasad M. A. ...	1075
The World of Books ...	1081
Contemporary Thought Reviewed Have Animals Souls ? ...	1082
Indian Symbolism ...	1034
Sankara and Ramanuja ...	1085
Indian Music ...	1087
Editorial Reflections—	
The Lahore Arya Samaj Anniversary ...	1080
Pr. Rama Deva's Discourses ...	1089
Maeterlinck's Testimony ...	1939
Gurukula Samachar ...	1092

Inland Rs. 5, Foreign 10 s. *Single Copy annas 8*

All remittances should be made to the Secretary Arya Pratinidhi Sabha Punjab, Lahore.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Printed and Published from the Bombay Machine Press Lahore by Sharat Chandra Lakhanpal Printer & Publisher.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

* ओ३म् *

THE VEDIC MAGAZINE

सर्वेषामेव दानानां ब्रह्म दानं विशिष्येत । (मनु०)

Of all gifts that of Divine knowledge is the highest and noblest.

VOL. XXI No. 7. | POSH 1980, DECEMBER 1923. | WHOLE No. 182 NEW SERIES No. 42.

SOME REMINISCENCES OF GURUDATTA VIDYARTHI.

(By "One who knew Gurudatta Vidyarthi.")

TRUTH is desired by all but seldom wanted when it knocks at their door. And least of all by those who shout their determination to live by it to the four quarters of the universe. So I wonder if what I have to tell you will be welcome. How I wish my friend above named were in the flesh now, in a manner to be recognised by me and all others. He may be in the flesh or some other vestment of the soul less coarse than the body, but of what avail would that be? Had an early death not claimed him and had he lived, would those who admire him and have raised memorials to him of one sort or another, not be rather startled and perhaps upset by his views on many a question bearing on their dogmas? I who knew him and have tried to pursue the gleam he followed, think so. It is good that he died, so far as they are concerned, but it is not good for me. One who would have followed the same gleam, and been wandering somewhere on the same stretch of the path, would have found companionship which others do not miss.

People still call him Pandit Gurudatta Vidyarthi, a name the anomaly of which has been pointed out before by his enemies. A seeker after knowledge may be a very learned man, and a learned man may still seek for knowledge, but Gurudatta would have preferred to call himself a Vidyarthi with his sensitive modesty and honest pursuit of knowledge. So I like his appellation of Vidyarthi better as he himself would have preferred it. So I write of Gurudatta Vidyarthi and

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

not of a Pandit. To me he remains as such, embedded as he is in my affection.

I recall from the eighties the visit he paid to Amritsar. I think it was in 1887, or a little later. He was lecturing on Indian philosophy, and I who like some others had been trying to get rid of all belief in spiritual things by the help of Mrs. Besant's book "My Path to Atheism," and had found in the phenomena of crystallisation in our school science the clue to a blind and automatic process of materialistic creation, and thus set aside God to our great comfort and relief, from the horrors of the Hindu inferno painted in the frescoes of the temples and illuminations of religious books, were rather alarmed and yet interested to hear what he had to say. I brought away the impression that Indian philosophy was not such a despicable thing as I had fancied, and the mystic cords which his references to Yoga touched in my soul—cords which had vibrated in my early boyhood before my teens, found a subtle response to what he said.

So I turned to the study of Sanskrit philosophy—after getting accustomed to laugh at the ways and manners of our old school Pandit, and by this time I was already in Lahore, first as a student in my exclusive college and then in the Government College where Gurudatta was then acting as a Professor of Physics. It was here that the links were formed, and my taste for physics led me to his lectures in the University. My interest in some sections of this study was heightened by the power of his lucid eloquence during his lectures, and a friendship grew up between us which has not ended with his death. The intellectual and spiritual face with refined features and sparkling bright eyes, from which a genial soul looked out with an ever active play of life and intelligence, in which there was no trace of dullness, and which made the discourses of some other professors so stale and tiresome beside his, haunts me still. But above all what appealed to me was his tendency towards the mystic—not misty—for reasoning and ratiocination were a prominent feature of his personality also . . . . . When I saw some hope of the proof of inner life by the light he seemed to have based on the Indian Philosophical foundations, my materialistic friends assailed me with their reasonings which had lost their convincing character for me. And though sometimes I could not answer their destructive arguments, I had a kind of a faith in the depth and wisdom of the Indian sages and their lucid reasonings, which has been fulfilled in the years that have come and gone. I and some others felt as if we must study the ancient lore of the Seers to be able to prove irrefutably the hollowness of materialism, and though others may think otherwise I feel that I have not been disappointed. The tide of human knowledge has flown in the same direction, so far as I have been able to follow it, thus making the task easier. Bergson, Edward Carpenter, William James, and a host of psychic researchers—nay even Huxley and Tyndal and Herbert Spencer, who seemed to lead to nothing better than agnosticism—have supplied the materials of thought and reasoning which have not detracted from the import of the tendency of thought running in the direction of the ancients. Andrew Jackson Davis whom Gurudatta so much admired in his last days, gave some clue to the inner life of man, but the methods he relied on appear now to be less solid than what the oldest and the newest point out.

Often did I meet Gurudatta Vidyarthi at his little house in Lahore, where I found a small group of ardent and aspiring spirits, some of whom have already passed beyond the veil. Some of these lost their early enthusiasm for the life of mystic studies, and they returned to the life of the ordinary world, as lawyers and doctors, but I am sure in the souls of some of them the fragments of bohemia which took shape with Gurudatta has survived and I hope it is not

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

wholly dead in them. It is the search of the ideal which keeps alive the soul and distinguishes the person who carries it from the commonplace life of the world. Where these enthusiasms and ideals cease to exist, the people and the land cease to live also, for life vibrates and hums through the dreamers as much, if not more than, through the common workers of the hive. In this small circle, there were C. R. and one more whose name I forget but whose face is as fresh today after a lapse of thirty-five years, and R. D. and D. P. I do recall. The one enthusiasm, the one magic word, which drew them, as if round a nucleus, was Patanjali's Yoga which was held before our minds and which some of us began to read then. Who else of these has kept up the thread of this clue, I know not, but I have not entirely lost it yet. Nay I have found through its pursuit — may be a merely theoretical study of the system — what has revealed to me the grandeur of ancient thought and the truth which has been followed and found by the teachers and seers in all ages. To my own surprise and perhaps to the incredulity of those whom I tell it, I have found therein — as in the teachings of spiritual guides of man in the centuries, *a positive system of knowledge and experience* instead of hazy *speculations* of dreamers, as many people believe Indian philosophers to be. And for this I have to thank Gurudatta, though I differ from his ideas of the time. But I am sure, had he lived, we would have most certainly agreed now after all these years of study and thought devoted to the same line of research. And yet did we differ so very much after all? By no means, though this may be a revelation to many who admire my friend without knowing much about him, or without knowing him as I did. The fact is that the views he gave a partial exppession to just before his death, alarmed and upset some people in the orthodox ranks of the Arya Samaj at the time, and some of the leading men of the Samaj were also among these.

When the Vedic Magazine began to appear with translations and expositions of the Upanishads, a flutter was caused in some places. Others were astounded when they heard that Andrew Jackson Davis was a true Seer as well. Gurudatta sometimes let us have a glimpse at his complete set of the twenty nine works of this Harmonial Philosopher or Spiritualist, which he kept locked in his almira shelf in the wall. Then he got me and perhaps one more friend of his a complete set of these works and I devoured them during my college classes, when I should have been attending my lectures. What upset some people in his writings was the reference to the heaven-world which Gurudatta found in the Upanishads. Those who did not know his glowing enthusiasm for the "Summer Lands of Infinity" which Davis professes to explore by his visions of the "Superior condition" as he calls it and of Samadhi as Gurudatta understood it to be, could not understand why the reference to the heaven-world in the Upanishads did not shock or upset Gurudatta as it upset them with their denial of the heavenly regions inculcated by Swami Dayanand. This heaven-world has been interpreted by some since as other earthly spheres—as if life is not possible to conceive without a physical body by any rational man—but it was not so to Gurudatta. Did I write this in the early phases of the Arya Samaj belief—I would lay myself open to excommunication from that august body if I belonged to it, but there is no chance of such a thing happening to me, as I never belonged to that body, and I hope that it has become more broad and catholic—not Roman Catholic—in these days as I see from the toleration extended to unorthodox writings in the Vedic Magazine of the present generation. I can hardly imagine some articles appearing in this magazine as they do now, when Gurudatta was not editing it in those olden days, but I am counting without my host. Perhaps the Magazine died with him and was revived much later. Much water has flowed under the bridges since. When the Gurukul Academy was going

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by eGangotri Foundation USA

to be founded, I asked Lala Munshi Ram, now Swami Shraddhananda, if he was prepared to turn some of the students of the Gurukula into heterodox people through the study of the Sanskrit originals as some of us had become—including some of the Arya Samaj preachers, and I cannot forget the noble answer which he gave. Where truth leads, we must follow, and I hope the venerable Swami has not regretted what he said so many years ago, by reason of some of the students of his academy differing considerably from the founder of the Arya Samaj, among whom perhaps his own son is to be included from what I hear. Knowledge is an eye-opener, and an uncomfortable thing for the timid, and one may trust that there are few of such timid ones among the modern Aryas. All the same I as an outsider—an outsider because of my study of some of the Indian Systems, Darshanas —and the Upanishads, am in a position to say now that Swami Dayanand was not altogether wrong in a certain sense. His high and noble motive cannot be questioned, though his sense of humour as a chum of Sir Sayyad Ahmad Khan may not be comprehensible to every-one, even today. But to return to Gurudatta Vidyarthi.....

I recall next his accepting my invitation and coming to stay with me one summer at Murree. We had a visit from another friend of his who has loomed as a great political figure since, and with whom Gurudatta soon differed on some important questions. I am unable to say at this distance of time what those questions were from the philosophical or religious points of view, but I have a vague recollection that the latter attached a great importance to politics and patriotism perhaps, which Gurudatta did not. Their ambitions and paths were different, and would probably have remained so though they may have found reconciliation in some higher synthesis, like that of the Bhagwad-Gita, which was not visible to them at that time. It may be that they would have their divergent paths meet once more after a lapse of three decades .... When Gurudatta was staying with me, he was suffering already from a severe and harrowing lung catarrh, which later was to develop into pthisis which carried him away. In fact it was to give him the benefit of a cooler and purer atmosphere of the Himalayas that I had asked him to come and stay with me. I found that he slept with his head covered, and this along with the *pranayama* practices, without the guidance of some one knowing it properly, as well as practising this form of deep-breathing and breath-control in an insanitary room at Lahore, where probably the germs of consumption abounded and which were inhaled into the deeper recesses of his lungs through these practices, may be responsible for his falling a victim to this fell disease, inspite of his otherwise strong and healthy constitution. Anyhow the change did not do him any perceptible, good and he returned after a few weeks stay to the plains. Before this happened, I recall his crowded lectures in the Arya Samaj and the great enthusiasm they aroused on such occasions with his uncommon eloquence replete with brilliant ideas, which, however, he would have expressed differently, had he lived some years more. Those were days of early manhood with an acquaintance with Sanskrit ideas which had not had time to ripen as yet. But with the editing of the Vedic Magazine the change had already set in, for the study of the Upanishads especially, which the editing of the Vedic Magazine implied, had begun to act on his mind with the results already mentioned. He was ill in bed and sinking in those days, and the Vedic Magazine had been appearing. It was at one of these conversations at his rooms near the civil dispensary close to the Anarkali bazar that I noted the astonishment of one of the venerable orthodox Arya Samajists at what was appearing in the Magazine. "Panditji seems to be bringing in the heaven world etc", said the venerable gentleman. Another friend who was not quite an orthodox Samajist, but who looked at things more from a rationalistic

CC-0. Gurukul Kangri University, Haridwar Collection. Digitized by S3 Foundation USA

point of view in those ays, remarked :— 'How does Panditjee reconcile Mr. Davis' ideas of the heaven world and summer land with Swami Dayananda's views ?". Gurudatta smiled and said. "It is one and the same thing." What he meant has not become clear to many people even up to this time. But those who have followed the clues know better. The clue was the need of following the truth as men find it, and to be ready to throw away error. Sometimes it is necessary to throw away truth along with error in the process of sifting them, but truth returns when the process is over and the chaff has been winnowed. Some at least have found that out, in the Arya Samaj, who have taken up the study of Sanskrit originals which Swami Dayananda had strongly recommended. There are others who have stuck to the old cannons bravely, but strangely enough most of them have kept religiously aloof from the study of the Systems and Scriptures which the Great Swami so much recommended as subjects of obligatory study to the Aryans. We have surely a right to stay in a dark room, if we find the light of day painful to our eyes. We must not forget that if we pefer to do that, there must be something wrong with them.

Gurudatta hoped all the while when he was sinking that he could be cured if some herbs known to the Yogis for the cure of such diseases could be found. In fact he spoke to some of his intimate friends like me that he would very much like to go away from doctors and his present surroundings and find his spiritual guide who was said to be a Yogi—some Mahatma who seemed to keep away from the haunts of common men—and that if he could only do that, he would surely be cured. This was not possible or permitted to him to try. I do not know if there was any underlying verity in his idea. Perhaps, it was only a hope and a fancy of his in his despair, at the common drugs and doctors. The fact remains that he mentioned it several times to us. I remember his showing a little book to us, which I found in later years to be a copy of the "Light on the Path" published by the Theosopical Society. He could not or would not say who the author was, as it appeared to be anonymous, with the initials M.S. or some such letters printed on it. Some of his friends who did not know the book otherwise, thought that it was perhaps written by him, and they thought the initials may be his birth name or some such thing. This was a mistake. I got this book from his collection after his death, and later found it to be a cheaper edition of the Theosophical "Light on the Path". During his earlier acquaintance with me, he had on some occasions shown me and some others, the contents of his secret library. This contained the Isis Unveiled of H. P. Blavatsky and perhaps the Secret Doctrine, though I do not feel sure about the latter, as that book was probably being published in those days, and he only mentioned perhaps that a still more wonderful book was being published or written called the "Secret Doctrine". I have some such recollection. The Isis Unveiled was kept along with the twenty-nine volumes of Andrew Jackson Davis, and probably some other books which he did not seem to like to be seen by the majority of his Arya Samaj admirers. Perhaps he thought they would be shocked by seeing these books and would misunderstand him to be a follower of Theosophy, or of Davis's Harmonial Philosophy. He had published some quotations from the latter concerning Swami Dayanand in which Davis speaks of the Swami as well as Ram Mohan Roy in such high terms. It was a pity and regrettable that the quotations were incomplete and what applied to Ram Mohan Roy or perhaps Keshub Chander Sen or may be Pertap Chander, was understood to apply to Swami Dayanand alone, I have some such recollection of those days when I read the original work of Davis which was called either the Magic Staff purporting to be the autobiography of Davis or some other work of his. . . . . It seems probable that Gurudatta was indebted to the Isis Unveiled for certain

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

topics concerning the attacks on Huxley's agnosticism and the materialism of others. He certainly seemed to have a leaning towards theosophy and mysticism of the Yoga school. I am sure if he had lived, further study would have proved to him that though Balavatsky's books contained some marvellous things, even concerning the criticisms on the materialistic science of those days, and advocacy of the Yogic methods, they also contained a heap of rubbish and confused information concerning many things besides, as many of the students of Theosophy, who have kept their reason unhindered have found. Maeterlink's recent book The Great Secret comes to the same conclusions as many others who have studied without bias, have found, in this matter, and Gurudatta with his keen intellect, which was not merely destructive, would have found the same thing, I am sure. He was prone to believe naturally but he was not inclined to be merely credulous as the process of his mind, as we noted it, showed.

There was a subtle charm about the personality of Gurudatta which does not belong to the dull and the commonplace. It was the charm of great talent and genius almost—the charm of a keen and penetrating mind, a most retentive brain, and some innate goodness, which looks out from the eyes with the soul. It is curious that his features were so much like that of his favourite spiritual author Andrew Jackson Davis, as one finds him in his engraving on the frontispiece of some of his works. There is little doubt of a spiritual affinity between the two men. It was this great love of Gurudatta for Davis which made me write to the latter soon after the former's death, while the feeling of grief at the death of a friend was so keen and fresh in my mind that the Poughkeepsie seer Davis should kindly let me know if he had any message from the spirit of Gurudatta who loved him and his writings so much. Mr. Davis answered my letters and promised to let me know "if the beloved Yoga" communicated with him. Unfortunately, though Mr. Davis lived for some years after Gurudatta's death—I think he died in 1894 or 1896 or thereabouts, no message was received by me from Gurudatta through Mr. Davis. It is not given to everyone to touch the personality of a dear friend after his death, even through his own intuition, as Tennyson touched that of Hallam. . . . . .

They found a Diary in cipher which had been kept by Gurudatta Vidyarthi. It was with some considerable difficulty that the key to the cipher was found by one of his friends. I read a considerable part of it, being privileged as one of his intimate friends. I think it would be no detraction from his worth to mention that it was the record of one of the keenest spiritual struggles against the flesh, which seemed to have culminated in Triumph. With the narrow point of view, adopted by some of his friends, it was thought necessary to destroy this cipher diary, and it was done. P. R. D. was mainly responsible for the destruction of this valuable, though strictly private, document. It was pre-eminently a history of the struggle of a strong soul who overcame strong tendencies of the body, and it also contained some apt and well-expressed and strongly worded opinions on some persons, who were his contemporaries. But the thing had to be destroyed, because some of Gurudatta's friends were ignorant of the lives of saints of all times and climes, and unaware of the deep psychological facts which go to make great men, and which may seem to belittle the great in the eyes of the small people. Is Tolstoy belittled because he wrote his confessions which scandalised the narrow-minded, who can not understand the moral and spiritual struggles of a great personality? Do the great Saints of India and Persia, and Christian countries lose anything, because they have had to wrestle with the flesh? But this never occurred to some of his friends—though some of us protested against the destruction of the manuscript,

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

and so it was hopelessly lost to posterity. It is better so perhaps, for otherwise it would not have happened. And the crowd knows seldom but to worship or to tear to pieces.

There is one other impression without which these reminiscences would remain incomplete. They are not a biography of my friend, but things which perhaps will not be written by others. And this impression is concerning his independence of character. He could have made a big worldly career with his great talents, but it was not in his line or according to his temperament to wait at the doors of the great or beg or ask anything of anybody. Had he left no other impress on some of his friends in the form of an enthusiam for the study of Indian Philosophy, this stamp of an independence of character alone would be enough to distinguish him in a country and an age, when the tradition of the Buddhist and Brahman editions of Diogenese, who replied to Alexander the Great's invitation that they had nothing to ask of him, but if he wanted anything from them he could come to them, had been forgotten for centuries and was revived by Guru Nanak and again forgotten. This ancient tradition of the freedom of the soul has been revived once more now, but the Indian climate is unfavourable to the growth of this foreign-seeming plant. All other freedom has its basis on the soul's freedom and has no meaning and possibility without it. Is India destined to see this seedling grow into a tree once more and has it enough of Love and the fearlessness which Love alone can engender. It is for the future to reveal out of the obscurity of TIME.

What his attitude would have been towards the affairs of the country at present can at best be a guess work, and perhaps of no avail, but there is no harm in hazarding a guess on the basis of his tendencies and views known to me at the time he was in the flesh. Two things can point the trend of his attitude which would most probably have been formed in the future which is the past as well as the present now. The first fact is his firm conviction concerning Ahinsa, harmlessness, as inculcated in Yoga. The ideal of this Ahinsa is absolute, in other words a man who is taking up the life of a Yogi in the ultimate sense of Patanjali cannot use any violence by word, thought or deed. So Gurudatta could not have taken any part in any political movement which could have had any revolutionary violence in view. This was also known to be a fact during his life, and was the reason he differed from his early friends who believed in political activities which imply violent patriotism. One of these friends of his with whom he differed as above hinted, and who opposed the idea of absolute Ahinsa which Gurudatta held has changed his view point since Mahatma Gandhi proclaimed the great doctrine of Ahinsa, and is now a firm believer in it from his own declarations. The other fact is Gurudatta's attitude towards the National Congress of his days. I well remember the pity he felt toward the movement, which every year set forth a beggarly program. Gurudatta realised then, as others have since, that beggars can get only what is not worth having by any self-respecting man. Thus being against any form of Violence on the one hand, and against the policy and attitude of importunity on the other, he could not but have accepted the attitude of moral independence and inculcated it like Mahtama Gandhi, knowing that the only way for the true progress of humanity is moral character based on religious feeling and belief in God. Other ways are midway methods and may be used by those who do not see any better, for half truths are necessary for the half blind with dimmed vision, but real progress is made on the foundation of moral character and sacrifice, and half truths are the resultant compromises of light with darkness, of truth with error, which is also a part of the scheme of things as a resistence necessary for the struggle which is the way of Evolution in this world of ours.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

IN MEMORIUM.

THE LATE BRAHMACHARY PEARSON.

(By Shri Swamy Shraddhananda Sanyasi.)

The Motherland has expressed its sense of loss for Pearson the silent, devoted, saint, Brahmachary of Shantiniketan. The Ashrams at Bolpur and Gurukula-Kangri were the two apples of his eyes. His main literary work was dovoted to impressing the beauties of both upon an unbelieving world. His death came as a sudden blow to me. The busy, excitement-loving Indian world of to-day cannot appreciate the worth of a true Arya like Pearson. But his loving work will live.

Brother Andrews introduced me to Willie Pearson. He implored me not to address him as Mister. He was to me "Willie" and "Priya." The very first day that I saw him, he was engaged in cooking his vegetarian food among a flesh eating Christian Missionary colony. That endeared him to my heart. Then his silent comradeship with the Brahmacharies at Gurukula-Kangri and his close friendship with the late Lala Murari Lal, one of the pillars of the Ku'a, knit him stronger to me. He always treated me as a father and he was dearer to me far than several of my Brahmachary sons.

I will content myself with giving verbatim, three of his letters addressed to me, while he was on his way to South Africa with brother C. F. Andrews. They will show the strength of his [illegible] for the land of his adoption.

LETTER I.

Bishop's House,
Madras S. W.
Dec. 10, 1913.

My Dear Mahatmaji,

I was unable to write to you from Delhi before starting, as I had very little time. Now we have a pause in our journey and I am able to write.

Andrews and I stayed for three days at Shantiniketan on our way to Calcutta and there we obtained the gift of शान्ति which is the greatest gift we can take with us to South Africa, for in the turmoil and strife and bitterness which are inevitable in a struggle like this, it is above all necessary to preserve शान्ति in order that we may hear God's voice. I can assure you that my knowledge of the Gurukula and my friendship with you and others at the Gurukula will be a great help and inspiration to me when I am in South Africa. I know that we have your prayers. We have so far had a quiet and uneventful voyage, but Andrews has suffered from sea-sickness and is such a bad sailor that I am afraid the voyage will be quite a martyrdom to him. We have decided to go overland to Colombo in order to avoid two days of the sea. Fortunately I am a good sailor and find a voyage quite health-giving and restful.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by eGangotri Foundation USA

The Bishop of Madras and Mrs. Whitehead often speak of you and ask about the Gurukula. The Bishop is so keenly feeling this South African problem and is encouraging others to take up the question.

With these few lines I send you my Prem Namastes.

Yours affectionately

W. W. PEARSON.

I was so glad to see Doctorji and Indra Brahmachari in Delhi before I left.

LETTER II.

TRINITY COLLEGE,
KANDY.

Dec. 14, 1913.

MY DEAR MAHATMAJI

The boat still delays but we are trying to be patient. I am sure the delay both at Madras and Ceylon has been beneficial to Charlie Andrews, who is much better than he was, when we arrived in Madras. The rest at Madras quite restored him and he did not feel the crossing from Tuticorin to Colombo at all. Now he is quite well and cheerful. We came up here yesterday for the Sunday and found they were having their annual Old Boys' Reunion and there was a Dinner of about 200 old boys from all over Ceylon. After the dinner Andrews gave a short speech on the South African question and told them how the Brahmacharis at the Gurukula had helped the cause by working as coolies in Hardwar. Everyone applauded this example of self-sacrifice and so the influence of the Brahmacharis at Hardwar where the Ganges comes out of the Himalayas to water the plains of India has reached even the shores of ancient Lanka! So, too, will it reach South Africa and there help and inspire those who are making such noble self-sacrifice in the cause of liberty.

"How far that little candle throws its beams. So shines a good deed in a naughty world!" It is a great inspiration to us both to be able to think of you and all the other workers at the Gurukula. Please tell the Brahmacharis that; for it will help them to realise that although they are in the Ashram they are influencing the wider world by their actions. We expect the boat to sail to-morrow, so you will get no further news of us for more than a month now. But we shall be near one another in thought and prayer.

With love to you all,

Yours affectionately,

W. W. PEARSON.

Please do not call me any longer "Mr. Pearson." At Bolpur some call me "Pearson," some "Willie," and some "Priya"—the last is a Bengali name and so most Indian to my ears and heart.

LETTER III.

NEARING DURBAN,

Jan. 1*st*, 1914.

MY DEAR MAHATMAJI,

I wish you and all yours a happy and peaceful New Year. We are at last near the end of our tedious and weary journey. It has been a very

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

unfortunate journey, for the weather has been very bad and the boat has been delayed owing to bad coal, bad weather, and contrary winds and currents. But all this would not have mattered if Charlie had not suffered so much from sea-sickness. Every day he has been feeling ill and will need several day's complete rest in order to get well and strong again. The only consolation is that his brain has had some sort of rest though he has suffered much physical discomfort during the mental rest. The officers on board and our fellow-passengers are plainly bitterly anti-Indian in their outlook and deeply resent the object of our journey, which they regard as most unwarrantable interference. But I can't say their opinions weigh very much on us! But they represent a common type. We had good wishes from the *chief steward* who came to wish me a Happy New Year this morning and said he hoped we should be successful in our mission. He explained that he was in thorough sympathy with us and wished he could help us in South Africa. It was most cheering to be greeted like that at the dawn of the New Year, especially in contrast to the attitude of the rest of the officers, and I told him how much we both appreciated his sympathy.

During the voyage I have had a lot of time for reading, thinking, and meditating, and often when I sit and pray or meditate in the early morning, I think of Agni-Hotra at the Gurukula or repeat the names of the Brahmacharis of the 8th Class. It has been such a help and inspiration to me to be able to live in memory with you all at the Gurukula and the thought of your prayers helps us very much indeed.

I do not know how to express my gratitude to God for his goodness in taking me into such close relations with the Gurukula and the Ashram at Bolpur. For me it has meant a re-birth of the spiritual life and an opening of my eyes to glorious visions of the future for India.

If only I could tell the people of South Africa what India really is! But I am afraid they are too blind and selfishly self-centred to listen or even be willing to see. Ignorance and prejudice seem to be wide spread in South Africa, where there are very few people with any ideals higher than that of money-making. After conversation with some of our fellow-passengers, I really feel as if I was going to visit a savage and barbarous country instead of a so-called 20th century civilized colony! The forces of evil and oppression must however in the long run give place to the powers of right and truth.

God bless you all during the New Year and may He give you health and strength to carry on your noble and inspiring work.

My Prem Namastes to Haris Chandra, Indra, Lala Murari Lal, the Doctor and all the Brahmacharis.

Yours most Affectionately,

WILLIE PEARSON.

The poet has appealed for Rs 25000. in order to equip a Hospital at Shantiniketan to perpetuate Pearson's memory. I appeal to those Snataks and ex-pupils of the Kangri-Gurukula who remember the old! old! days, to send their mite to me at Delhi, and when the collections are complete, I will have

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

an oil painting of our departed friend, prepared and presented to the Kangri-Gurukula and shall send the rest of the money to Dr. Rabindra Nath at the Shantiniketan. I shall feel further gratified if the present authorities of the Gurukula Viswavidyalya at Kangri would think of founding some sort of Scholarship or annual prize to be awarded to the best-behaved Brahmachary of the institution.

EXTENT OF ANCIENT INDIAN ENGINEERING PHILOSOPHY.

(By Rao Sahib K. V. Vaze I. C. E.)

प्राकारशास्त्र (Fortifications).

CHAPTER II.

योधशिक्षा (Training of soldiers)

In the last chapter it was seen how the idea of a fort or defensive work started and what qualities the defensive work ought to possess. But a fort in itself is not a defensive work unless it is properly manned and supplied.

न दुर्गं दुर्गमित्याहुर्योधदुर्गं प्रकीर्तितम् ॥
योधहीनं हियद् दुर्गं मृतकायसमंहितद् ॥
युद्धजयार्णव०

In this Chapter it is proposed to describe the method of selection and training of the defenders.

The defenders in a fort, town or nation consist of two classes *viz.*, **रक्षक** the honorary or voluntary defenders, called the territorials or militia in modern times, and **सैनिक** the professional or standing defenders called Regulars or military forces in modern times. In the social economy of Indian community the two classes *viz.*, **ब्राह्मण** and **क्षत्रिय** were specially reserved for these purposes; the **ब्राह्मण** class formed the **रक्षक** and the **क्षत्रिय** class the **सैनिक** forces. In order that the **ब्राह्मण** class may be always prepared for the hardships of warfare, it was ordained to undergo austerities, voluntary penances. The chief of these penances were specified with a view to **वैराग्य** (**विराग** uncoloured) plain living and **विवेक** discrimination or high thinking. **तप, दम** and **नियम** were the three qualities that a **ब्राह्मण** must possess and these are the qualities which any effective machinery must have. **तप** is endurance or suffering, **दम** is control and **नियम** is regularity. In a steam engine the production of steam is **तप**, the storing of the steam is **दम** and its regular discharge through the piston box is **नियम**. The austeric life of a **ब्राह्मण** is ordained with a view to this preparation. The **क्षत्रिय** class had its regular training or

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

exercise and therefore its life was less austere. The other classes were to perform all the economic activities of the community so that at no time was the regular business of the community dislocated. The fourfold division of labour in the Indian community insured this. There was the ब्राह्मण the intellectual class who framed rules and laws, क्षत्रिय the powerful class who executed the rules and laws, वैश्य the mercantile class who supplied the necessary requisites and शूद्र the labouring class who supplied all the labour. In this way all the classes were interdependent and no single class could predominate over the rest. Modern civilization requires to be readjusted on this basis. Thus the work of defending the fortress &c. was the duty of two special classes—classes specially reserved for the purpose, so as to be ready at a moment's notice and to continue the work for any indefinite period without dislocating and even disturbing usual economic conditions of the community. This is the key to the stability of the arrangements of social intercourse and economic conditions of the Indian community.

For the training of the defenders the following rules are laid down by कौटिल्य

आन्वीक्षिकी त्रयीवार्तादंडनीतिश्चेति विद्याः। धर्माधर्मौ त्रय्याम्। अर्थानर्थौ वार्तायाम्। नयानयौ दंडनीत्याम्। बलाबले आन्वीक्षिक्याम्। एवं विशेषः। वृत्तोपनयनस्त्रयीमान्वीक्षिकीं च शिष्टेभ्यः वार्तां अध्यक्षेभ्यः। दंडनीतिं वक्तृप्रयोक्तृभ्यः शिक्षेत। पूर्वमहमार्गं हस्त्यश्वरथ प्रहरणविद्यासु विनयंगच्छेद्। पश्चिम मितिहास श्रवणे। पुराण मिति वृत्तमाख्यायिकोदाहरणं धर्मशास्त्रं अर्थशास्त्रं चेतीतिहासः। शेष महोरात्रभागमपूर्वग्रहणं गृहीत परिचयं च कुर्याद्। अगृहीताना माभीक्ष्य श्रवणं च।

All the sciences may be divided into four classes, called विद्या viz आन्वीक्षिकी त्रयी, वार्ता, and दंडनीति. One know, what is his duty and what is not, by the study of त्रयी which is generally understood to mean the three Vedas ऋक्, यजुष्, and सामन्; some authors, however, contend that त्रयी should be taken to mean the three श्रुति, स्मृति and पुराण together as the word श्रुति already includes all the three Vedas and as the Indian religion is श्रुतिस्मृतिपुराणोक्त expounded in श्रुति, स्मृति and पुराण and the study of all of which is necessary for the proper understanding of the same. पुराण expounds the religion with instances etc., in more detail than the स्मृति which in its turn gives more detailed explanation of the precepts of श्रुति. Thus one verse of the श्रुति forms or gives rise to one अध्याय of पुराण. By the study of वार्ता one knows what is beneficial and what is not. शिल्प is another name for वार्ता. अर्थ is defined as

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

शिल्प भूमि हिरण्य धान्य पशु भांडोपस्कर मित्रादीनां अर्जनम् अर्जितानां विवर्धनं रक्षणं च अर्थः। औशनस सूत्र, वात्स्यायन सूत्र। the obtaining of buildings lands, gold, corn, cattle, vessels, amenities, friends etc. and the increasing and protection of things already obtained. One knows what is just and what is not by the study of दंड नीति or laws which induce men to do certain things by persuasion and fear of punishment. One knows what is decisive and what is doubtful by the study of आन्वीक्षिकी, the science of statistics which is defined as.

क्रियाणां हेतुभिर्बलाबले आन्वीक्षमाणा लोकस्य उपकरोति, व्यसनेऽभ्युदये च बुद्धिमवस्थापयति, प्रज्ञावाक्यक्रिया वैशारद्य च करोति आन्वीक्षिकी। कौटिल्य

प्रदीपः सर्वविद्यानां मुपायः सर्वकर्मणाम्।
आश्रयः सर्वधर्माणां शश्वदान्वीक्षिकीमता॥
कौटिल्य।

A science that benefits the world by deciding the goodness of acts after taking into consideration the motives prompting them, that settles or calms the mind both in success or prosperity and failure or adversity and that prompts the mind, speech and action in proper direction. आन्वीक्षिकी is the most lucid or clear of all sciences, the prompter of all deeds, and the basis of all duty. These are the specialities of the four classes into which all sciences or knowledge may be classified for easy reference.

A student should study त्रयी and आन्वीक्षिकी from the enlightened, वार्ता from the prominent person in those professions, and दंडनीति from pleaders and judges. In this connection the injunctions of भृगु are more extensive (explicit)

धर्मः श्रुतेर्धर्मज्ञसमवायाद् आचार्येभ्यः प्रतिपद्येत। अध्यक्ष प्रचाराद् वार्तासमयविद्भ्यो वणिग्भ्यः पितुश्च अर्थं प्रतिपद्येत। कामन्तुकाम सूत्राद् नागरिक जनसमवायाद्मातुश्चप्रतिपद्येत (भृगुसूत्राणि) मनुष्यविद्या।

धर्म (religion) is to be studied from the Vedas, religious societies and आचार्य persons who teach and practise the same. अर्थ (profession) is to be learnt from prominent persons, merchants who know the seasons and practises of commerce and the forefathers. काम (hygiene) is to be acquired from कामसूत्र texts treating of hygiene, social customs of citizens (gentlemen) and the mothers. This is the reason why the Vedas enjoin that each child should learn things from its mother, father, and preceptor मातृदेवोभव। पितृदेवोभव। आचर्यदेवोभव। अतिथिदेवोभव। are the commandments with reference to काम, अर्थ, धर्म and मोक्ष. The mother is the chief preceptor in कामपुरुषार्थ, the father is the chief preceptor in अर्थपुरुषार्थ, religious chief is the chief preceptor in धर्मपुरुषार्थ and अतिथ (अईतुक) the spiritual precep-

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by eGangotri Foundation, USA

tor (the person whose date of union or meeting is not known) is the preceptor for मोक्षपुरुषार्थ. Each of these has his own special province in which he is the sole authority.

The student should, early in the morning, study or get proficiency in controlling elephants, horses chariots and weapons and in the evening he should hear इतिहास history. इतिहास history includes पुराण ancient history, इतिवृत्त modern happenings, आख्यायिका legends, उदाहरणं lives of exemplary persons or representative men, धर्मशास्त्रं laws of duty and अर्थशास्त्र professional laws. The remainder of the day should be spent in acquiring new knowledge, in revising or consolidating knowledge, already acquired, or frequently hearing about subjects, not well acquired. भृगु gives the definition of a well educated man as under :—

सुशीलश्चतुरोदक्षः कुलशील समन्वितः ।
स्वेष्ट कृच्चाप्रमादी च जानीयात्संस्कृतोनरः ॥
मनुष्यविद्या०

A man should be considered as well educated when he bears a good character i. e. he is borne in a good family, and behaves well, when he is ingenious i. e. accomplishes his object with the means available, and when he is competent i. e. makes no mistake. गौतम lays down the following qualifications of a well-trained man :—

लोक वेदवेदांगविद् । वाकोवाक्येतिहास पुराण कुशलः । तदपेक्षस्तद्वृत्तिः ॥

A man that knows both the practical and theoretical applications of Vedas and their accessories, logic, rhetorics, modern and ancient history, and arts and behaves according to the knowledge and methods prescribed in these. He must know and he must act accordingly.

In the Vedas also a well-educated-man's qualifications are indicated in the following prayer.

शरीरं मे विचर्षणम् । जिह्वा मे मधुमत्तमा । कर्णाभ्यां भूरि विश्रवम् । ब्रह्मणः कोशोस्मि मेधया पिहितः । श्रुतंमेगोपाय ।

May my body be able or enduring, may my tongue (speech) be sweetest (most refined), may I hear very well with my ears (grasp all the meaning of what I hear), I am the store of all experiences covered with intelligence (I should be able to use all previous experiences intelligently), and whatever I have learnt may be useful for my protection.

The training of these should consist of

निम्नस्थल प्रकाशकूट खनकाकाशदिवारात्रि युद्ध व्यायामं च विद्यात् । स्वभूमिं, युद्धकालं, प्रत्यनीकं, अभिन्नभेदनं, भिन्न संधानं, संहतभेदनं । भिन्नवधं, दुर्गभंगं, यात्राकालं च विद्यात् ।

(1). The knowledge of low grounds, (2) the discovery of hiding places, mines and (3) the methods of fighting in the sky, by day or night and the exercising of fatiguing of the enemy. Also the

CC-0 Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

defending troops should know (1) grounds fit for their actions, (2) times fit for battles, (3) various kinds of forces (4) breaking (dispersion) of a column, (5) collection of dispersed forces, (6) breaking of collected forces (7) killing of broken (defeated) forces, (8) destruction of forts and the proper time of moving forwards or backwards. In short these men should be trained in all sorts of probable methods to be used on the battlefield with reasons for the adoption of these methods.

तूर्यध्वजपताकाभिर्व्यूह संज्ञाः प्रकल्पयेद् ।
स्थानेयाने प्रहरणे सैन्यानां विनये रतः ॥

तस्करामित्राभ्यागमे शंखदुंदुभिशब्दमग्राह्याः कुर्युः । शैलवृक्षविरूढावा,शीघ्रवाहना वा, अमित्राटविसंचारं च राज्ञो गृहकपोतैः मुद्रायुक्तै हरियेयुः धूमाग्नि परं परया वा । कौटिल्य ॥

An instructor engaged in the instruction of a body of men should settle certain signs to be communicated by the trumpet, flags or flashes for the attack, march or standstill operations. When enemies or robbers come, conches and drums should be blown, or the information should be conveyed to distant parts by men on high mountains or trees, or by means of swift riders, or by trained pigeons, carrying certain marks or cypher letters, by means of smoke or fire, as may be previously arranged. Thus the trained men should be able to communicate with each other and with their friends at a distance by means of signal-codes to be fixed beforehand and used in training them.

चिकित्सकाः शस्त्रयंत्रागदस्नेहवस्त्र हस्ताः ।
स्त्रियश्चान्नपानरक्षिण्यःपुरुषाणामुद्धर्षणीयाः पृष्ठतस्तिष्ठेयुः । कौटिल्य ।

Doctors, with surgical instruments, medicines, soothers, cloth in their hands, and women, with food, drink and comforts and with faces stimulating the men, should be in the background. Behind the fighting forces there should be war hospitals with skilled doctors and pretty nurses for comforting and attending to the wounded soldiers.

हस्तिप्रमाणो विजयोराज्ञां । परानीकव्यूह दुर्गस्कंधावारप्रमर्दनाः ह्यतिप्रमाणशरीराः प्राणहरकर्माणो हस्तिनः । संहतानीकं हस्तिभिर्भेदयेद्

A king's victory is mainly dependent on the numoer of his elephants. These destroy the columns, forts, and enclosures of the enemies' strongholds and kill their soldiers. United forces should be broken or dispersed with the help of the elephants. Modern canons do the work of the elephants at the present day.

शिविर, मार्ग, सेतु, कूप, तीर्थशोधनकर्म, यन्त्रायुधावरणोपकरण ग्रासवहनं, आयोधनाच्च प्रहरणावरण प्रतिवद्धापनयनं इति विष्टिकर्माणि
कौटिल्य ।

(1) Construction of camps, communications, bridges, water supplies and testing of these. (2) Conveyance (and supply) of machinery, weapons, clothings (armours etc.) materials and food stuffs and (3) removal of the wounded in weapon or armour from the battlefield. These three are the duties of the auxiliaries with the forces.

It will thus be seen that at the time of कौटिल्य B. C, 300 the conveniences of the battlefield were as carefully looked after as they are at the present time. Special arrangements for hospital, and nursing, for the supply of food and materials, and for the construction of

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

communications and water supply &c. were made by engaging special corps for the same. Even women were engaged for nursing and looking to the comforts of the wounded and sick and ample arrangements for training them were made.

The persons selected for service in the forces must be strong, fearless and active. A weak person gets fatigued in a short time, a coward gets frightened, and is not able to do any thing and an unwieldy body is a drag on the energy of the soldier. He should be between sixteen and twenty five years of age in the beginning as that is the age at which a human being is able to acquire any new art and is very quick in acquiring it. A good moral training is also necessary for the fighter to be able to control the body to the minutest details. Immoral men frequently wish to do many things but they cannot act; the mind has not sufficient control on the body. One trained to regular habits is the person who can do work up to the mark and for this purpose students in ancient India were trained to regular habits in the teaching institutions. This is ब्रह्मचर्य्य as will be seen from: -

ब्रह्मचारी चरति वेदिषद् द्विषः सदेवानां भवत्येकमंगम्। तेन जायामन्वविन्दत् बृहस्पतिः सोमेन नीतां, जुह्वत्रदेवाः ॥

One, who practises ब्रह्मचर्य्य even towards a known enemy, becomes a part of the gods ; by this means (ब्रह्मर्य्य) बृहस्पति regained his wife that was taken away by सोम and the gods did not sacrifice their ब्रह्मचर्य्य. Thus a man under military training must be ब्रह्मचारी because strength is admired or respected only when it is accompanied by virtue.

वीतव्यसनमश्रांतं महोत्साहं महामतिं।
प्रविशंति महाराजं अपांपति मिवापगाः ॥
अमर्षश्चैव शौर्यं च शीघ्रकारित्वमेव च।
तत्कर्मणि प्रवीणत्व मित्युत्साह गुणायताः ॥
उत्साहात् श्रियमाप्नोति उत्साहाच्च महद्यशः।
तस्मात्सर्वोपधाशुद्धमुत्साहं नित्यमाचरेत् ॥

Prosperity or success flows into that glorious person who has great intelligence, great 'push,' who is not fatigued or is unfatiguable and who is free from all vices or misdeeds. A man who is not fiery, who is brave, who is prompt, and who is clever in his profession is said to have 'push'. A man gets riches by push and gets great reputation by push ; therefore one should always try to obtain push free from all defects.

अव्यवसायि न मलसंदैवपरं साहसाच्च परिहीनं।
प्रमदेव वृद्धपतिं नेच्छत्युपगृहीतुं कमला ॥

As a young woman does not wish to marry an old man who has no trade or business, who is lazy, who depends upon luck to assist him, and who is devoid of daring and rashness, so wealth does not abide with a king who is not industrious, who is slow, who is a fatalist, who is devoid of boldness or courage.

ब्राह्मण क्षत्रिय वैश्य शूद्र सेनानां तेजः प्राधान्यात् पूर्वं पूर्वं श्रेयः।

Amongst the ब्राह्मण, क्षत्रिय, वैश्य and शूद्र recruits, owing to their spiritedness each preceding group always to be prefered to each succeeding one.

प्रतिपातेन ब्राह्मबलं परोभिहारयेत्। प्रहरण विद्याविनीतं क्षत्रियबलंश्रेयः। बहुलसारं वैश्य शूद्र बलं वा।

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

It is possible that the enemy may seduce ब्राह्मण forces by means of flattery, and therefore क्षत्रिय forces well trained in the manufacture and use of weapons are to be preferred, or even वैश्य or शूद्र forces, if they are numerous. Thus the value of ब्राह्मण forces lies in their intelligence and zeal (they are thus useful as volunteers for the protection of their own country and not as mercenaries), that of क्षत्रिय forces in their training and endurance and that of वैश्य or शूद्र forces in their number. In self-defence a few ब्राह्मण are equal to a large number of शूद्र. In selecting recruits these qualities may be taken into consideration.

CHAPTER III.

आयुधानि (Weapons.)

After the men are selected and trained they have to be supplied with defensive and offensive weapons.

शरीरावरकं शिल्पं वर्म इत्यभिधीयते ।
शरीरावरकत्वं च लघुता दृढता तथा ॥
दुर्भेद्यतेति कथिता वर्मणां गुण संग्रहः ।
स्वल्पता गुरुताचैव मृदुता सुखभेद्यता ॥
विरुद्ध वर्णताचेति वर्मणां दोषसंग्रहः ।
तत्पुनर्द्विविधं धातुचर्मसंभवभेदतः ॥

युद्ध जयार्णव०

The first defensive weapon supplied to soldiers is कवच armour. Armours are made of two things *viz* चर्म skin and धातु metal. The shell of a tortoise, the skin of a rhinocerous and such other tough-skinned animals are used for protecting the body of the fighter. Metal armours are of two sorts *viz.*, plated armours *i. e.*, those formed of strips of metal sheets, and ringed ones, *i. e.*, those formed of rings of metal. The armour should have the following qualities :—

(1.) It should cover the whole body or a part of it well; it should fit in well on the part so as not to impede its action or motion to and fro.

(2.) It should be light in weight.

(3.) It should be strong, and tenacious.

(4.) It should not be easily cut or split.

The armour should not have the following defects :—

(1.) It should not be deficient as a cover.

(2.) It should not be heavy.

(3.) It should not be soft or collapsible.

(4.) It should not be easily cut or broken or pierced.

(5.) It should be very conspicuous and should have different parts of varying strength.

An armour is worn on the trunk and hands, and a helmet on the head. Neck and breast are considered the most important parts of a human body and it is generally intended to protect these parts from the weapons of the enemies.

After the body of the defender is protected he is supplied with weapons

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

for injuring the enemies. These weapons are of two kinds *viz* शस्त्र a weapon that is used while it remains in the bearer's hand and अस्त्र a weapon that injures the enemy after being thrown to him. A sword, an axe, a club are शस्त्र and a stone, a spear or a narrow is अस्त्र. The earliest शस्त्र is a stick दण्ड and the earliest अस्त्र is a stone अश्मा. Missiles अस्त्र again are of two kinds मायिक decietful and निर्मायिक plain. A spear, and an arrow are निर्मायिक अस्त्र because one can guess how much injury they will make. A bomb, a shell, a mine are मायिक अस्त्र as one cannot say how much injury they would inflict. Hot oils or gases come in the same list.

चर्मखड्ग धनुर्बाणौ शल्य भल्लौ तथापरौ ।
परशुश्चक्र शूले च परिघश्चेत्यमादयः ॥
अर्धचन्द्रश्च नाराचः शक्तियष्टी तथापरे ।
शस्त्रास्त्रभेदाः प्रोक्ताःस्यु श्रीमद्भोजमहीभुजा
युक्ति कल्पतरु०

अस्त्रं तु द्विविधं प्रोक्तं निर्मायं मायिकं तथा ।
बाणादिक तु निर्मायं मायिकं दहनादिकम् ॥
दहनोऽथ जलं काष्ठं लोष्ट्रं शस्त्रादयस्तथा ।
तप्ततैलादिकं चैवमायिकं चास्त्रमुच्यते ॥
युक्ति कल्पतरु०

Iron weapons or rather steel weapons are known in India from very ancient times. In ऋग्वेद.

मह्यं त्वष्टावज्रमतक्षदायसम् । ऋग्वेद ७।८।१।३
त्वष्टास्मैवज्रं स्वयं ततक्ष । तै०२।९य०अ०४।७३।४

Indra says that त्वष्टा prepared the वज्र for me of steel. This must have been a club or sword.

तस्मै त्वष्टा वज्रमसिंचत्तपोवैसवज्र आसीत् ।
तमुद्यंतुं नाशक्नोदथवै तर्हि विष्णुः ॥

त्वष्टा sprinkled the वज्र with तप and even विष्णु was not able to wield it.

Thus a sword is the first weapon that was manufactured by man. The qualities that a sword should possess are enumerated below :—

शुद्धांगः शुद्धवर्णश्च सुनेत्रः सुस्वरश्चय. ।
मृदुस्पर्शः सुसंधेयः तीक्ष्णधारो महागुणः ॥
युद्धार्णय०

The sword should have pure अङ्ग clear वर्ण, good नेत्र, ringing ध्वनि, soft touch, sharp edge and great-length; it should be easy to wield. Here अङ्ग, वर्ण, नेत्र, ध्वनि, are terms from खनि शास्त्र pertaining to the testing of metals as noted below.

अंगं रूपं तथा जातिर्नेत्रारिष्टे च भूमिका ।
ध्वनिर्मानमिति प्रोक्तं धातुज्ञानाष्टकं शुभम् ॥
अभिन्नेदृश्यते कीदृग् विभिद्य घटते कथम् ।
छेदने दृश्यते चिन्हं तदंगं संप्रचक्षते ।
नीलकृष्णादिको वर्णो रूपमित्यभिधीयते ॥
अंगातिरिक्तं यज्जाति तन्माहात्म्योपसूचकम् ।
नेतन्नेत्रमिति जानीयाद् धातौ धातु विशारदः ॥
अंगातिरिक्तं धातूनां यच्छुद्धत्वापसूचकम् ।
तदरिष्टमिति प्राहु र्भूमिरङ्गादि धारणम् ॥
रूपेण यत्प्रतीतं स्यात्तज्जाति रितिगद्यते ।
यो धातौ जायते शब्दो नखदंडादिना हते ॥

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

स ध्वनि स्तुलना मानं ज्ञानमष्टविधंत्विदम्।
शतमंगानि, चत्वारिरूपाणि जातयस्तथा॥
त्रिंशन्नेत्राणि जानीयाद् अरिष्टानि तथैव च।
भूमिस्तु द्विविधा ज्ञेया ध्वनिरष्ट विधोमतः॥
मानं बहुविधं प्रोक्तं अतस्तत्संग्रहो मतः।

खनि शास्त्र०

Metals are known by their अङ्ग, रूप, जाति, नेत्र, अरिष्ट, भूमिका, ध्वनि, and मान, as defined below.

1. A piece of metal is inspected as a whole and at the section by cutting or breaking it. The appearance of the section is अङ्ग. There are thirty अङ्ग denoting different qualities.

2. The colour of the metal when heated and cooled is called its रूप There are four रूप colours.

3. The quality denoted by the रूप as noted above is called वर्ण or जाति. There are four वर्ण.

4. The mark that is set on the outside to denote the quality of the metal is called नेत्र. There are thirty such नेत्र marks.

5. The mark that is set on the outside to denote the defect in the purity of the metal is called अरिष्ट. There are thirty such अरिष्ट marks.

6. The place of production of the special quality of the metal is called भूमि. There are two such भूमि for each metal at least.

7. The sound that a piece of metal makes when struck with the finger nail or a stick is called ध्वनि There are eight ध्वनि distinctions.

8. The comparative size is called मान. There are various standard sections and samples of मान; these have to be stocked for ready reference.

पंचाद्या निपुणैः खड्गे संभाव्यंतेऽपि कृत्रिमाः।
अंत्यावकृत्रिमौ ज्ञेयौ तावेव सहजाविति॥

युद्धार्णव०

In a sword the first five qualities are some times fabricated. The last two only cannot be obtained artificially and are therefore decisive.

दीर्घता लघुता चैवस्वर विस्तीर्णता तथा।
दुर्भेद्यता सुघटता खड्गानां गुण संग्रहः॥
खर्वता गुरुता चैव मन्दता तनुता तथा।
सुभेद्यता दुर्घटता खड्गानां दोष संग्रहः॥
यावत्यो मुष्टयो दैर्घ्ये तदर्धांगुलयो यदा।
प्रसरेत्तच्चतुर्थांशं इति वै मानमुत्तमं॥

युक्ति कल्पतरु०

A sword should be long and light, should have ringing sound, should not break, and should be easily dressed (sharpened) A sword that is short, heavy or thin, gives low sound, that would break and that would (lose its edge) not be sharpened easily is a bad sword. The dimensions of the best sword should be

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by eGangotri Foundation USA

as under :—the breadth to be one eighth of the length and the thickness to be one fourth of the breadth.

नखेन वाथ दण्डेन तथा लोहशलाकया ॥
लोष्टेन शर्कराभिर्वा ध्वनिविज्ञान मुच्यते ।
गंभीरतारध्वनिता खड्गस्य शुभलक्षणं ॥

युद्ध जयार्णव०

The sound of a sword is tested by striking it with the finger nail, a stick, iron wire, pebble or sand. The best sound is a deep, high sound.

हंस कांस्ये तथा मेघोदक्का काकश्च तंत्रिका ।
गर्दभः प्रस्तरश्चैव ध्वनिरष्टविधः स्मृतः ।
पूर्वे चत्वारः शुभदाः परे निंदास्पदा विदुः ॥

युद्ध जयार्णव०

The sound produced by a sword is classified into eight classes viz. **हंस, कांस्य, मेघ, दक्का, काक, तन्त्री, गर्दभ,** and **प्रस्तर,** according to the resemblance to the sound produced. The first four sounds are considered good and the latter four bad. For doing good battle, good weapon is the first necessity and therefore the sword should be carefully tested before acceptance.

धनुस्तु द्विविधं प्रोक्तं शार्ङ्गं वांशं तथैव च ।
कोमलं वर्णदृढता गुणौ तस्य उदाहृतौ ॥

युक्ति कल्पतरु०

Bows are either made of horns or bamboos. Pliability and strength are [illegible] connected in a bow.

लघुता दृढता चैव तथा खरतरास्यता ।
बाणानामिह निर्दिष्टो भूभुजां गुण संग्रहः ॥

युक्ति कल्पतरु०

An arrow should be light, strong and sharp.

तीक्ष्णता लघुताचैव तथैव दृढतापि च ।
सर्वेषामस्त्रजातीनां लक्षणं समुदाहृतम् ॥

युद्धार्णव०

All missiles should be sharp, light and strong ; a sharp thing pierces deep, a light thing goes far and a strong thing does not break on meeting with resistance.

From a **मोयिक अस्त्र** a liquid or gas injurious to human beings is thrown amongst the enemy. If this injurious substance be enclosed in a pot or shell, it should be such that the pot should when projected, either break or dissolve of itself, or on meeting with any little resistance with an explosion, the injurious substance should have an instantaneous effect on human bodies. Heavy gases drop to the earth and therefore their explosion should take place at a height of about six hands ; light gases rise above and their explosion should take place on the ground or one hand above it. Inflammable oils are useful generally for setting fire, and acids may be used for injuring bodies. Sometimes shells are constructed to contain stones and sharp

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S8 Foundation USA

blades: these explode high up and drop the stones &c. on the heads of the enemy.

On the construction and uses of the अस्त्र and मायिक अस्त्र there are three texts by three authors viz. विश्वामित्र, जामदग्न्य and भारद्वाज. and these texts are called धनुर्वेद. Rama killed Ravan with the help of processes given by विश्वामित्र in his धनुर्वेद. परशुराम and भीष्म used जामदग्न्य धनुर्वेद and पांडव, द्रोण, कृष्ण &c. used भरद्वाज धनुर्वेद. अर्जुन learnt some processes from foreign lands, probably Tibbet & China. In modern warfare shells are generally projected through guns and therefore shells containing acids and such other liquids or inflammable materials are difficult to project; with a bow or sling this was easy formerly. Various sounds, appearances &c. could also be produced by these means to frighten or mislead the enemy. With the help of the aircraft these things would be easy in the future. After the भारतीय war India enjoyed a long peace and the doctrine of non-violence spread; and many texts pertaining to war and destructive instruments were burnt and made unavailable by the Buddhists. Full details of the ancient मायिक अस्त्र are therefore not available for want of those texts.

'Civilization' Vs. Aryanisation.

(By Pr. T. L. Vaswani, M. A.)

Who will take his message to nations of the West? It gladdened my heart, the other day, to learn from a friend who came from Zanzibar that Dayananda's name had travelled there. And I said to myself:—O for some one to take his message to the modern West! For Europe is wandering and America is in quest: and the Nations need the healing message of Aryan Wisdom.

Dayananda's greatness is, to my mind, a triple synthesis. It is, in the first place, the greatness of a hero. It was a tremendous battle he waged against orthodoxy. Dayananda was a great fighter. *Ahinsa* must not mean acquiescence in untruth or wrong. The complementary truth of *ahinsa* is resistance. Of Jesus we read:—"One of the officers standing by struck Jesus with his hand, saying:—Answerst thou the high priest so? Jesus answered him:—If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" Why smitest thou me?—there was the witness of gentle Jesus

(Based on notes of Address at the Rishi Utsav held in Karachi on the Diwali Day).

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

to the philosophy of resistance. It is the philosophy of the Gita, and emphasises a truth which, I submit, has been missed by the Tolstoyean interpretation of the Doctrine of Christ, the doctrine of Love. Love resists,—more effectively than Hate ever can. Dayananda resisted with his whole might the untruths eating into the vitals of our society. Dayananda struggled and suffered as a Hero. In this regard he resembled Luther.

But to call him a Luther of India,—as some Arya Samajists do, is to fail to give him his due. Dayananda was greater than Luther. Both were heroes of action. But Dayananda was, also, a Rishi, a seer,—as Luther was not. Dayananda visioned the wisdom of the Vedas. I know of none who, in our days, saw more deeply into the great truths and world-values of the Vedas. Dayananda was at once a hero and a Rishi

And he was more. One there is in Germany who rightly holds a very high place in the affections of his countrymen. His great book 'Faust' is by many regarded almost as a scripture. It is a wonderful book. And Goethe was a wonderful man,—great at once in his intellectual and aesthetic equipment. Goethe, the greatest poet of the modern era, was a seer, and in that sense a 'rishi,' Dayananda was not merely a 'rishi,' a seer. He was also a Yogi The life of Dayanand was, from the beginning of his days, a life of '*tapasya*'.

This *balbrahmachari*—at once a hero, a seer and a yogi, fascinates me, I confess, more and more as I study him more and more in quiet hours of meditation. His was a life of *tapasya*; and his ideal pointed to a path which I believe, India must tread if she would, indeed, be somethng more than a great nation,—if she would be a Teacher of Humanity. The dream Dayananda dreamt was that of re-construction of Hindu Society. And Re-construction was not possible by imitation of the West,—he urged. And rightly. A nation surrenders itself:—its own individuality, its *swadharma*, its genius, its mission,—when it imitates another nation, however great. And much of our "modern" knowledge is, I believe, like the scorpion. It has a sting, and it is short-sighted. That great student of insects, Faber noticed this curious thing about the scorpion. It has eyes but it is very short-sighted! "Like a blind man," said Fabre, "the scorpion gropes his way." Not a little of modern "rationalism," "intellectualism," "criticism" is, I am afraid, like the scorpion,—very short-sighted. Else we would not find a man like Joseph McCabe shouting with joy that "in losing God we are rediscovering man." The Vedic age was, I believe superior to ours in (1) its power of intuition, (2) its appreciation of the reality of the Unseen (3) its fellowship with nature (4) its refined simplicity and (5) its pursuit of Knowledge for the sake of Knowledge, not power or profit.

There is, to-day, a mad rush for "civilisation." I plead with you for Aryanisation. Our hope is not in a comfort-civilisation, in *bhoga*, in that passionate pursuit of power and profit which ends either in capitalist imperialism or hunger-born Bolshevism,—both vitiated for lack of belief in a philosophy of religion which grows out of a sense of the Great Law above the nations,

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

the law of Karuna, of Maitreya,—the Law of the Spirit. Aryanisation, not civilisation'—*tapasya* not *bhoga*. That to my mind, is the message of Dayanand to the nation. How many will listen to it. How many of our political leaders will take it into their daily lives? How many of our young men will assimilate it and go out to the villages to preach with burning lips the great Gospel of Freedom? Say not; this Aryan Ideal is of a dead past that has buried its dead. Say, rather, this Ideal is yet to burst forth into blossom. Friends! in the mad rush of modernism, we have run too far and no longer hear our Fathers' foot-steps. Back to Aryanisation,—I say to this bewildered age. For, in the wisdom of the Vedas I hear Voices of the Future.

AIRCRAFT IN ANCIENT INDIA.

(By Mr. Parashuram Hari Thatte.)

1. सम्राजा या घृतयोनि मित्रश्चोभा वरुणश्च ।
देवा देवेषु प्रशस्ता: ॥ ऋग्वेद ।

मित्र (positive electricity) and वरुण (negative electricity) these two invisible things are produced in clean earthen pots and are well known among gods.

2. "Many people;, who have not the remotest commercial interest in airoplanes, just out of curiosity read handbooks on their construction and if they have a mechanical turn of mind, theoretically they become capable of constructing an airoplane. But of all kinds of practical education, the education of airoplanes, unless it is put to practical purposes, is the least practical" (The Times of India 3-7-1922.)

3. नऋते श्रांतस्य सख्यायदेवाः । ऋग्वेद

History :—We have written an illustrated work in Marathi on the subject of ancient and modern '*Akashayanas*' or sky vehicles. In the supplement to that work, we have given as evidence about the existence of the said vehicles in India, a description of the travels of our hero, Rama, from Ceylon to Ayodhya in the vanquished Ravana's Pushpak Vimana and alluded to 'Shalva's' attacks through Vimanas on our Philosopher-King Krishna's capital Dwarka—facts noted in our well known Epics Ramayana and Harivansha. But that evidence all points to their outward shape; we were very sorry that we were not able to give an iota of evidence about their internal construction. To our great delight our friend Rao Sahib K. V. Vaze, I. C. E. gave us entirely new evidence as to their construction, from his collection of our Sanscrit engineering books. This gave us material to write a new supplement to our book. This evidence is from Agastya sanhita. Our friend got it copied from an oblong manuscript copy of Mr. Joshi, a Yajurvedi Brahmin at Ujjain, through—Mr. N. V. Gadgil Kaharwadi, Jagannath's Temple there. Ujjain, though now in a ruined state on account of earth-quakes

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

and foreign invasions, was once the seat of a University where our Emperor Ashoka received his education, was once the capital of our learned king Vikramaditya, and was once the important centre, of our North-South trade. This important book therefore must be one of the books kept in the secretariates of the ancient Rajas there, in charge of some learned Pandit with a view to show them how to construct *Akashayanas* to get out of forts thereby, when closely besieged by enemies, and to manage an attack on them from outside in return. The book is divided into two parts 1 'Abdhiyan' and 2 Agniyan- Out of these Abdhiyan treats of navigation and Agniyan treats of construction and management of aircrafts. The book shows also how to produce hydrogen by electric मित्रावरुणौ required to fill up balloons. The author of this book is Kumbhodbhava, Agastyamuni, a contemporary of our king Rama (B. C. 5000) who killed Atapi and Vatapi, brother demons, who are said to have played havoc in different Aryan colonies in the Deccan by means of their kite-like (Atapi) airoplanes with flags (Vatapi). The real names of these brother demons are unknown, they being known only by their sky vehicles. In the well known H. H. the Gaekvad's Sanscrit Library at Baroda there are some pages of Bharadwaja's Vimanadhikaran (विमानाधिकरण) an oblong manuscript book which contains references to the following Sanscrit books on the subject:—

1. Swaminarayana's Vimanchandrika.
2. Shaunaka's Vwomayana-tantra.
3. Garga's Kalpayantra.
4. Vachaspati's Yanabindu.
5. Chacrayana's Khetyanpradeepak
6. Dhundinath's Ywomayanarkprakasha.

None of these works is, we think, now available in India, and therefore Agastyasanhita is not only the only book but also perhaps the only copy of the book giving full description of the subject of aircraft, we have come across up to this time. There are many words therein of historical importance but we have no occasion here to make clear the implied meaning of these terms.

With this introduction, we take the liberty of submitting the followirg for the consideration of readers.

Names:—There are many name given to these Vimanas in the Agastyasanhita. Therefore it appear that the vehicles were not uncommon in Agastya's days:—

व्योमयानं विमानं स्यादग्नियानं तदेवहि ।
अगस्त्य संहिता ॥

व्योमयानं विमानोऽस्त्री । अमरकोश ।

Shape:—The shape of this vehicle was like that of a ship.

जलेनौकेवयानं यद्विमानं व्योम्नि कीर्तितं ।

Wood:—The wood used in the construction of these vehicles used to be of the Brahmin caste i. e. it was light, flexible and easy to dress: the more light it was the better:—

लघुयत्सुघटं काष्ट कोमलं ब्रह्मजाति तद् ।
विमाने सर्वदाग्राह्यं लघुत्वादुत्तमं स्मृतम् ॥

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by eGangotri

Cloth:—The cloth used for it was silken. It was broad and soft. It was called Kausheya ; because the silk required for its thick and thin warps and woofs was got from Kosh or covering of the cryslis of silk worms

कृमिकोषसमुद्भूतं कौषेयमितिगद्यते. सूक्ष्मा-
सूक्ष्मौ मृदुस्थूलौ ओतप्रोतौ यथाक्रमं ॥ वैता-
नत्वं च लघुता च कौषेयस्य गुणसंग्रहः ।

Balloon:—The balloon must have the following five qualities like a ship (1) It must be divided, (2) it must be flexible, (3) it must be high, (4) it must be (level) balanced and (5) it must be clean.

विशीर्णता कोमलता उच्चता समता तथा ।
स्वच्छता चेतिनौकेव विमाने गुणपंचकम् ॥

Seat:—If the seat of the aeronaugt was made of Palash wood, it was thought to be good in appearance, if it was of Venu Sandle, it was thought to give happiness, and if it was of Bakul wood, it was thought to bring good luck ; and if it was made of jack fruit wood, it was considered to float well.

पालाशोराजकः प्रोक्तश्चांदनः सुख उच्यते ।
बाकुलस्तुशुभः प्रोक्तः पानसस्तारकः स्मृतः ॥

Umbrella :—The umbrella in it was made of silk cloth. It was conical inflatable in shape ; It was fixed lengthwise and it was double indimensions than those of the balloons.

कौषेयछत्रं कर्तव्यं सारणाकुंचनात्मकम् ।
छत्रं विमानाद्द्विगुणं आयामेषुप्रतिष्ठितम् ॥

Ropes :—A Sutra was made of nine threads ; a Gun was made of 9 Sutras; a Pash was made of 9 Guns ; a Rashmi was made of 9 Pashas, and a Rajju was made up of 9, 8, 7 or 6 Rashmis. Such ropes were used in the construction of Indian balloons.

नवभिस्तंतुभिः सूत्रं सूत्रैस्तु नवभिर्गुणः ।
गुणैस्तु नवभिः पाशो रश्मिस्तै र्नवभिर्भवेद् ॥
नवाष्ट सप्तषट्संख्यै रश्मिभो रज्जवः स्मृताः ॥

Air-tight (airproof)—In order to make the silk cloth air-proof, it was thrice soaked in the sap of fig trees, jackfruit trees, mango, Aksha, Kadamb, the three myrabolams and the decoction of Mash pulse and pressed down in the water of shell-lime and sugar and was thrashed and dried up.

क्षीरद्रुमकदंबाम्रा भयाक्षत्वग्जलैस्त्रिभिः ।
त्रिफलोदै स्ततस्तावन्मांषयवै स्ततस्ततः ।
संयम्य शर्कराशुक्ति चूर्णमिश्रित वारिणि ।
खुरसकुट्टनं कृत्वा वासांसि स्रावयेत्सुधीः ॥

Electricity :—Having put a piece of pure copper in an earthen pot broad-mouthed, watertight, clean, like one used for storing ghee, they used to put thereon pieces of sulphate of copper vitrial, blue like the neck of a peacock. Then they used to cover it with wood dust and thereon used to put a block of zinc besmeared with mercury, and they by this connection used to produce electricity (Mitra). The light that was produced by the connection of copper and zinc was called 'Mitra.' A battery of such hundred earthen jars was very effective. It is needless to say that this 'Mitra' was nothing but electricity.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

संस्थाप्य मृण्मये पात्रे ताम्रपत्रं सुसंस्कृतम् ।
छादयेत् शिखिग्रीवेन चार्द्राभिः काष्टपांसुभिः ॥
दस्तालोष्टो निधातव्यः पारदाच्छादितस्ततः ।
उत्पादयति तान्मेत्रं संयोगस्तां ह्रदस्तयोः ॥
एवंशतानां कुंभीनां संयोगः कार्य्यकृत्स्मृतः ।
सुसंमृष्टा च सुभगा घृतयोनिः पयोधरा ।
मृत्कुंभी सर्वदाग्राह्या.....

NOTE :—For this inherent quality of producing electricity the Sun is called 'Mitra.'

Electro-plating :—Guilding—Electricity covers copper with gold or silver when in contact with accidulated water and solution of metal salts *i. e.*, contains metal full of Yavakshar. Copper covered with gold was called 'Shat Kumbha'. This guilding by means of gold or silver is called electroplating. It is enumerated as an art in Shukra Niti.

कृत्रिमस्वर्णरजतलेपः संस्कृति रुच्यते । अगस्त्यमत
यवक्षारमये धातौ सुशुक्तजलसन्निधौ ।
आच्छादयति तत्ताम्रं स्वर्णेनरजतेनवा ॥
सुवर्णलिप्तं तत्ताम्र शातकुंभमिति स्मृतम् ।
अगस्त्यसंहिता ।
लिप्तंस्वर्णपुटेन ताम्ररजतं;तत् शातकुंभंस्मृतम् ।
अगस्त्यमत ।
कृत्रिमस्वर्णरजतकलालेपादि सत्क्रिया । शुक्रनीति

NOTE :—Agastya sage invented the art of guilding copper with either gold or silver by means of batteries, and therefore his contemporaries honored him with the title of 'Kumbhodbhava.' (Battery borne) वैद्युतम (born from or son of Electricity) &c.

Hydrogen :—By the foregoing process of producing electricity the वारुण. accidulated water was divided into its constituents. प्राण (Oxygen) and (Hydrogen) उदान gases.

अनेन जलभंगः स्यात्प्राणोदानेषु वायुषु ।
अनेनैवप्रकारेण भज्यते वारुणंजलं ॥ अगस्त्यमत

NOTE :—Our old name for hydrogen is 'Udan Wayu.' It is interesting to know for what purpose it was used.

Flying :—That hydrogen being light was poured up in the varnished silken cloth bound fast to the top of the vehicle which was thus floated up in the atmosphere.

वायुबंधकवस्त्रेण सुबद्धो यानमस्तके ।
उदान स्वलघुत्वेन बिभर्त्याकाश यानकम् ॥

NOTE :—From these facts the conclusion is forced upon us that the 'Udan Wayu' which was used for inflating our ancient Indian balloons and the hydrogen which is now used for inflating modern ones, especially the German Zepellins, is one and the same.

Driving :—The balloon was generally called 'Viman'. People in those times used to yoke to it the following birds for driving it. (The science of training birds is called शकुंतविद्या.) 'Eagle' 'Swan' 'Vulture' and others.

गरुत्मद्धंसैः कंकालैरन्यैः पक्षिगणैरपि ।
आकाशेवाहयेद् यानं विमानमिति संज्ञितं ॥

Result :—From this evidence any one will agree with us in thinking that our forefathers knew the construction and management of aircraft

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by eGangotri

theoretically and practically, both from Rama's time (B. C. 5000) if not from Vedic time, and as we do not see now any trace of the indigenous art in India we have forgotten it in the downfall of our nation and though it has disappeared from India, it has struck roots in Germany and other European countries like Christianity. We can make it revive if we make only earnest attempts for its Indianization because the growth of things is subject to the principles underlying the following sentences :—

(1). "Theories and dogmas are all very well in their own way but they will not carry you far if you reduce them to death."—*The Times of India.*

(2). "The science of Engineering grows by actual operating conditions rather than from the four walls of the lecture-room or the laboratories".

(3) "Indians would not consent to have a navy or air service from which Indians were excluded—Otherwise, this aircraft trade will naturally be the monopoly of foreigners like our shipping trade, as they are sure to be the first in the field" Mr. Shastri (Bombay Chronicle 27-5-21).

Facilities :—But if we are in earnest, we have the following at our disposal at present :—

(1) Our plains and hills are fit for erecting aerodromes

(2) Our atmosphere is almost always fit for flying.

(3) We have gymnasiums in every village, town and city for training strong and adventurous candidates.

(4) Since the late Anglo-German war our British Government are offering many kinds of aid to schools intending to train officers for aircraft and marine services (vide Bombay Government Gazette 14-4-21 and Times of India 19-2-1922 and Mercantile Marine Committees question 3-3-1923).

Few plains and hills in countries other than India are so convenient for erecting aerodromes and few countries other than India can boast of having almost always cloudless and stormless sky for flying. Our rainy season, too, is periodical and though a little stormy at its beginning is otherwise generally mild. In some places here it rains heavily but there are extensive tracts at the same time where no insuperable difficulties will ever be felt in aviation. Our storms are not so destructive to life and property as foreign typhoons and tornadoes are. In short, the weather in India is almost always favourable to aerodromes. Besides, we have gymnasiums throughout India presided over by Maruti, the most exemplary servant of Rama for turning out strong and brave candidates for aircraft service in countless numbers every year. Any one can also see the favourable change in the angle of vision of our British Government from the following extracts from various sources :—

(1) *Plane-who wants a plane*—Times of India 15-4-21, Bombay Government Gazette 14-4-21. The

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Government of Bombay have received permission from the Government of India to invite applications for a certain number of aeroplanes (D. H. G. S. with Tiddley Puma Engines and Averos with mono engines) for companies of persons who are prepared to use them for purposes of demonstration and instruction.

The aeroplane will be handed over free of charge at Karachi and the receipients must make their own arrangements for their removal thence. It will be a condition attached to the gift of them that they should be used by the receipients themselves and not disposed of to persons ; and the applicants will be required to state the purposes for which aeroplanes are to be used and to satisfy Government that they are in a position to comply with the conditions relating to aeroplanes used for such purposes which are laid down in the Indian Aircraft Rules 1920, republished at pages 333 to 358 of Part I of the Bombay Government Gazette 17-3-21.

Further, persons who receive a promise af an aeroplane will be required to show that they have engaged the necessary qualified personnel for the piloting and maintenance of the aircraft according to the purposes for which it is to be used. Failing compliance with this condition within 3 months of such promise the aeroplane will not be handed over and the promise will be treated as cancelled.

Applications stating full details should be addressed to the Deputy Secretary to the Government of Bombay," Revenue Department, Secretari-

(2) Money—" A sum of Rs. 50,000 annually has been earmarked for the purpose of providing this training ; if the grant is sanctioned it is proposed to carry out the instructional programme at the Sibpur Engineering College. There is a ray of hope in the fact that the opinion of the Postal branch is by no means unfavorable.

It is worthy of note that the Air-Board is strongly in favour of the provision of facilities for the training of Indians in Aeronautical Engineering and groundwork generally.

Routes proposed – Calcutta Rangoon, Bombay Calcutta—*Times of India* 19-4-1923.

We are curious to know whether the sum under reference is sanctioned to pave the way for the introduction of aviation training in the said college, as the subject is as important as Marine, Military, and Railway Engineering which also deserve introduction in all our Engineering Colleges.

Conclusion :—We, therefore, ardently hope, taking full advantage of these unforeseen facilities, we shall before long be able to construct and ply aircrafts inflating them with non-inflammable helium instead of inflammable hydrogen (at one penny per cubic foot) in our own country and in our air service bearing in mind the two following principles :—

(1) " States were made up of hearts and alters. Those men, when they crossed the seas would found hearts but would they found alters. Upon the answer to that depended the greatness not only of the British Empire but of humanity "

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

(2) "साहसेश्रीः प्रतिवसति or no risk no gain" and that too in numbers so great that some Divaukas (दिव् sky and ओकस् abode, of god) of us shall have occasions to declare with a proud air that they are born to live and die in the pure air of their aircrafts in the sky like some Navaukas (नौ, नाव ship ओकस् abode) of another continent-like nation viz. China, Siam and Burmah who are known to be born and brought up and to die in the pure air of their ships in their seas, with an eye on the historical truth in one of the following words in Amar's couplet:—

अमरा, निजरा, देवा, त्रिदशा, विबुधाःसुराः।
सुपर्वाणः, सुमनसः, त्रिदिवेशा, दिवौकसः॥

Because every thing visible or invisible like दिवौकस्, नावौकस् is cyclically found subject to the rule of evolution and involution or in other words, birth, growth, death and rebirth पुनर्जन्म &c.

Knowledge of precious stones and valuable metals in ancient India.

By C. Koneri-Rao Sahib, B. Sc.

In ancient times, India had acquired great fame, as the place of diamonds, sapphires, gold etc; and even in the Mogul period, the former (diamond-mining), appears to have been flourishing, yielding to the Government an annual royalty of 12 lacs of rupees. The object of this short article is to show that this subject (knowledge of precious stones and minerals) was treated as an art and given a prominent place. Various books have given different lists of *kalas* and कला meant knowledge and hence an art. In Samavaya Sutra mention is made of मणिलक्षणम् marks of gems; हिरण्णवाश्म् melting, combination and reduction to powder etc, of silver सुवर्णपागम् do. of gold; मणिपागम् do. of precious stones and धाटपागम्—do. of minerals, as different arts. In Lalita-vistara मणिरागः is mentioned as a distinct art. Vatsyayana, the famous author of Kamasutra mentions 64 different *kalas* [these are also given in Molesworth's, Marathi-English Dictionary.] He mentions रुप्यरत्नपरीक्षा testing of precious stones and coins and मणिरागाकरशानम् knowledge of the processes of dyeing crystals and precious stones and of the location and

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

working of mines. Bana, who lived in the court of Harshavardhana Siladitya (606 648-A. D), in his Kadambari includes रत्नपरीक्षा - testing of precious stones as an art and treats of सुरंगोपभेदः tunnelling entirely as a different art. It appears to me that tunnelling must have been sufficiently advanced, to be treated as a separate art. Ramachandra, a commentator, on several books *e. g.*, Bhartrihari's three *satakas* etc, mentions रत्नशास्त्रम् as an art, and धातुवादः —also—(*i. e.*,) processes of combination, reduction to *bhasma* decomposition, precipitation, etc. of minerals. He also treats,—" success in precious stones " मणिसिद्धिः—as a different art, and he apparently means that by this art one can work wonders. Yasodhara mentions रत्नपरीक्षा as a *kala* and gives it an earlier place in the order of importance. *Sukranitisara* (the date of this book is not krown) subdivides or classifies in greater detail, and mentions पाषाणधात्वादिदतिभस्मकरणम् melting and reduction to *bhasma* of stones and minerals as an art. धातुसाङ्कर्यपार्थक्यकरणम् - combination and isolation of minerals and धात्वादिनांसंयोगपूर्वविज्ञानम् knowledge of making new combinations of minerals as distinct arts. क्षारनिकासज्ञानम्-Knowsledge of ejecting the *Kshararasa* (one of 6 *rasas*) out of minerals is included, as a different art. Again, the testing of precious stones. and cutting, boring etc, is treated as a new art under रत्नानांवेधादिसदसज्ञानम्. Gold appears to have been of such value as to be treated separately and knowledge of testing gold etc. स्वर्णादिनान्तुयथार्थ-(विज्ञानम्) is given a separate place. It appears that the manufacturing of artificial gold and, artificial precious stones was known in ancient India, to a great extent as कृत्रिमस्वर्णरत्नादिक्रियाज्ञानम् is treated entirely as an art by itself.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

CO-WIFE IN THE VEDA.

In the January number of the Vedic Magazine appeared 'a critical review' of Professor Macdonell's lecture on Brahmanism by Pt. Chamupati. While agreeing with the critic's views on almost all points he has touched upon, I differ from him where he asserts that the word *Sapatni*, as used in the Veda, means a woman enemy, and not a co-wife. I refer the *Pandit* to III. 18. Of the Atharva Veda, where a wife deprecates the possibility of her husband taking another spouse. She invokes the aid of medicine to avert that calamity. In other verses of the Veda, too, there occurs the word *Sapatni*, where its clear meaning is co-wife. One thing that has particularly caught my attention at all such places is the strong feeling of hatred and even horror, with which the existence of two rival wives in a household is viewed. From a bare mention of a possibility of a co-wife being brought into the house, Professor Macdonell concludes that in the Vedic social system there was provision, a very negligible provision, though, for polygamy. Pandit Chamupati, on the other hand, in his zeal to fortify the position on this question of Swami Dayananda who is dead against polygamy, perverts the meaning of the very word *Sapatni*. The truth appears to me to lie midway between these two extremes. I look upon the Veda as the Word of God. The commandments embodied in it take a variety of forms. Sometimes there are given direct injunctions. At other times the evils of a course of conduct are emphasised through the mouth of an imaginary victim of those evils. This method of denouncing an ill usage is poetic, and as a great part of the Veda is poetry, such scenes where the existence of an ill usage is, for the purposes of condemnation, assumed, are abundantly met with in the Veda. The mere mention of certain evils should never be understood to indicate that in a certain age, when the verses of the Veda were composed, those evils were prevalent. The tenor of the Vedic teaching, as Professor Macdonell will also admit, is prohibitive of polygamy. I am sure Pandit Chamupati will have the magnanimity to recognise that the view he has taken of the meaning of the Veda is erroneous, which he will kindly reconsider, and in the light of the above references, change.

'Criticus.'

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

The Shame of Hinduism.

(By Mr. S. P. Kulyar.)

Mr. C. F. Andrews writes an article on the Fate of returned Emigrants from Fiji. I make a short extract from it and would ask the favour of your printing it in the *blackest* ink you can procure. Mr. Andrews calls it the shame of Fiji. I call it the shame of India and of Hinduism :--

"We tried every thing we could possibly do to get the U. P. villages to welcome them all back, but without much avail. A certain amount of noble work was done by U. P. Congress workers and social service workers also but it was too spasmodic and it broke down at very critical moments. The same was true of the work of the social service workers in Calcutta. Here again some noble work was done but the strain proved too great, and the work fell through.

We were able to get offers from landowners and others to settle some of the returned emigrants on their lands. But the emigrants had become too timid and dejected. They said to me "We would rather die here or else go back to Fiji. If a faw of us go away to a distant place, we do not know who will cremate us when we die ? Here, at any rate, if any of us dies, the rest will help in his funeral. But who will help us if we go away and get separated from one another ? No ! Let us die together or else let us go back to Fiji."

Read these words carefully, with tears in your eyes or indignation in your heart, whichever may suit you, not once or twice but for a month together, till you resolve to do something and to make such things impossible or till you grow callous enough to disdise the thought of it with a contempt.

We look forward to win Swaraj. We are up against the Government. We aim to reform them. We offer to take up the reins of government into our own strong and steady hands : For we imagine we can and would manage them better. Such is our *conceit* ! And what are our performances ? Look for a sample of them, in the extract printed above. "A certain amount of noble work." "It was too spasmodic." "It broke down at very critical moments." "The strain proved too great, and the work fell through." Noble work indeed !! Among Hindus Mr. Andrews has became a Hindu--soft, and mealy mouthed.

A few hundred of our own people are cruelly driven out from the country to which they had given the best that lay in them. In their trouble they come back to us as a child returns to its mother. They came with a sore heart. In their distress they had looked forward to a cheerful reception from their mother country--the country which had given them birth--the country which was responsible for their very existence. But what sort of reception is it which we extend to them ? Their very homes shut their doors upon them. Their very mothers have forgotten them and deny them. The villages refuse them a shelter.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

The very play-grounds of their childhood mock them in their misery.

"Who will cremate us when we die"—they ask in despair. Did India make a reply? Was there a response anywhere in this vast country to their cry of distress and sorrow?

Hinduism!—How cold thou art! Thou createst no bond—no brotherhood.—Nay, the very instinct of fellow-feeling which a beneficent God has planted in our heart thou dost all that lies in thy power to cast out—or failing that to stifle. Cold and Heartless!

This is against nature and nature will have her revenge. It has begun—but the full measure of it seems still very distant. The price of sin is death—Nothing Less. And nothing less thou shalt have to pay.

This callous heartlessness puts you out of the pale of humanity. In the eyes of the world you are mean and contemptible. They judge you from your brethren in the Colonies. Is this not a just Nemesis? You regard these coolies with contempt—their very touch will pollute you! But it is they who bring judgment upon you. They are the representatives of India—not you. They are 300 millions. You are a drop. What an irony! How just is your punishment!

You are indignant at the Kenya decision. But with what face do you ask English people to be just when you yourselves are more than unjust to them. You spurn your own flesh and blood and ask others to love them. The world is not foolish. It will deal with you as you deserve.

We have cried hoarse but we repeat again—Open your eyes, O ye Leaders, and examine yourselves. Your heart is not pure. Your head is not clear. Your limbs are not strong. And worst of all—there is no soul—no unifying principle in your body. Its limbs obey no central authority. The Indian people are a scattered mass of separate units—with scarcely anything common to unite them all. The very idea of oneness—of unity—is foreign to them. They are sands. You can not make a rope or a wall of them. Nation!—oh, do not talk of that, you have no idea of it. *A nation is one living body.* Strike a member of it in China or in any part of the world—the whole body will rise at once to smother you with its entire weight and strength. The strength of twenty crores which should have been yours is not yours. The merest puff of air will scatter you to the winds. You are mistaken, you are on the wrong path, you are courting destruction if you persist in your blind course. With a Lie, a Hypocrisy, a canker in your heart you can not win Swaraj, or if you win you cannot keep it for a day. Were the English to leave India today, to-morrow the Sun would rise on an Islamic Empire in India. Not because the Indian Musalmans will betray you but because you with your weakness and degeneracy would drag them down to a state of helplessness and tempt some stronger power to seize upon you both.

For the Hindus the time is hard. For centuries they have persevered and persisted in keeping to their old ways of life. Change they do not like, they will not allow. But the spirit of the times seems bent on effecting a

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

change. To most of us there can be no doubt as to who will win. But even when we know our duty, how often do we fail ? We have not the heart, the spirit, the pluck, to dare.

We sit still. We wait. We make no exertion. We leave the malady to take its course. We resign ourselves to Fate or to Time. No doubt they will do their work. But is it not your duty to do yours ? God has given you Reason and a Conscience and liberty enough to exercise them, to use them to your advantage. You may choose to resign your privilege but then you must bear the consequence. This question of caste, of *chhut* is a lie, a hypocrisy. We all know that. But it is a lie and hypocrisy to which we all, even our leaders, shamelessly submit.

I have given your readers a glimpse of Hindu Society as it exists at present. How pitiable it is ! We are pained to see it so. But how a better state of things can be brought about, is a question not very easy to handle. The Arya Samaj has done much—though not its best—towards the solution of this question of questions, but much still remains to be done. But is Hindu Society going to do nothing ? Will it sit stolid, deaf and dumb ?

We ask Government to give us Swaraj in a year, but the simple question of untouchability of the *achhuts* will take long years for the Pandits to consider, and probably at the end they will decide unfavourably. While the greater question of caste, why, I think it is beyond their capacity. However would it not do some good to have a discussion of this question of caste. Who will cremate us if we die." It is not a small matter, as some might think. Its effects are far-reaching. It is the index to our worth, ability and capacity. It shows our heart—exposes our nature. It is the standard by which the world judges us—and rightly. These poor coolies, these day-labourers, they are the nation and not we who read *Gita* and talk philosophy, wear silk, and eat manna. That is the effect this institution of caste—of *chhut*—has on others. And what is the effect it has had on ourselves ? It has made us "timid" "dejected" helpless. "Let us die." "Who will help us if we go to a distant place? " "Who will cremate us when we die ?" Such is our helplessness !

We have declared Non-Co-operation with the "Satanic Government." It would seem to be premature, at any rate, so far as the Hindus are concerned. For them it would be much more advantageous to declare a war of non-co-operation with the "satanic" society. That was the first step. It is still the first thing to do. Let an Aryan Brotherhood be founded in which there will be no *Chhut*. Those who will not join should be boycotted. This boycott will be a formidable weapon in the hands of the lower classes—the weaver, the tailor, the washerman, the barber, and all on whom we depend for service or help. The educated, too, have a duty to do. Let us cast away all timidity. Let us grow in self-reliance. Let us profit by the advice of Emerson:— *Do what you are afraid to do.* If we think this *chhut* an evil, a lie, a hindrance, let us throw it aside, individually, collectively, anyway that we can. If hundreds of our young men do it, who can stand in their way ? This civil social disobedience they should launch at once,

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

singly or *en masse* as may suit them. It is no good waiting for a Leader. These are days of democracy, not of Autocrats. The people are the Government, the Law. Their voice, their sentiments are our Leaders. If a real leader comes out so much the better. If he refuses to come out we should instal Public Opinion in his place and follow it. How sad and humiliating that we should be incapable of leading. But how much more sad and humiliating that we should be incapable of even following !!

LOCH LOMOND.

By

Mr. Manmohan Rai H. Desai.

Who during his boyish days did not read of Sir Walter Scott and dream of the beautiful Lady of the Lake on the fair island somewhere in Loch Lomond. When I crammed the famous lines of the Lady of the Lake into my mind with care to avoid the teacher's cane, how often did not the vision of Ellen on the isle—a slim, cheerful, impish girl, full of love and full of mischief soothe my troubled little soul into peace ! And I had imagined a real isle and a real Ellen who would never perish and would always exist. The isles are there still but alas, neither Scott nor Ellen exists. And yet why be disappointed ? An Ellen is an experience and many of us must have realised it.

Even as I am writing my diary just now at eleven in the night, outside the winds are howling and the rain-drops pattering against the glass-panes of my window. We began the morning with, what they call, wet weather. It was cloudy and drizzling and at 8-15 A. M. having finished a rather solid break-fast, we hurried to the Caledonian Railway station to start for Loch Lomond, Scotland ! What wonder Sir Walter Scott sang hymns to thy beauty. Even thy names are beautiful. Caledonia ! What is in a name ? Caledonia ! How beautiful, musical, charming ! Even such, little country, thy soul ! It was not without pride Robbie Burns wrote :—

From scenes like these old Scotia's grandeur springs,

That makes her loved at home, revered abroad :

Princes and lords are but the breath of Kings :

'An honest man's the noblest work of God.'

With Burns and Scott in my head, I started with my friend to visit Loch Lomond and coax the fair Lady of the Lake into a belief of our great love for her in India. It was awfully wet and rainy and we did a wee bit wise to act on the counsel of our hotel manager and take our over-coats. For

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

once, we felt how necessary an umbrella was, but alas! we had none. An umbrella! Oh the virtues of one! Protection against sun, heat and rain, how facile it is at times to conceal your face from your creditor when like a messenger of hell he meets you on the road, or from the pouting anger of your beloved when she catches you on the road in your little peccadilloes! An umbrella, how virtuous and yet alas, in a whole city-ful umbrella we had none. But hi *presto*! I am digressing. Let me be sober. The wet weather and the menacing outlook of the skies had already begun 'to put a damper on my spirits, but now or never' being with us the question, nothing else mattered so much. We did not know where we were bound for, except that we wanted to see the Loch Lomond and the intelligent booking-office issued us return tickets to Ardlui where it was explained, we would be able to see the Loch in the way we might desire. Our return tickets to Ardlui and back cost each of us seventeen shillings and a half. We reached Glasgow in an hour. It continued to rain. Drinking in the nectar of heaven's tears shed from the cloudy face of the sky the landscape seemed tense and rigorous. Shale-banks in abundance formed a usual feature of the country round about here and the approach to Glasgow was marked by the intrusion of innumerable chimneys belching smoke and besmearing the breath of heaven with sooty filth. Oh the age of factories! If I were an Upton Sinclair, I'd have penned the horrid picture of the sufferings of employees! If I were—Well . . . . well!

Caledonia! How I love thee—thy purple crags, and beautiful hills and bracing air! And what a hell these grim, ugly chimneys are creating! But the railway porter rudely knocked us from our reverie. "The train terminates here, sir, eh!" he blew into our face. We had nearly three-quarters of an hour to have, if we wanted, a glimpse of Glasgow, but its appearance from the train had not made us go coon over it and the opinion of a railway guard that it was a filthy city was quite a welcome relief to us from the dreadful prospect of an aimless patrol into its streets in an inclement weather. My friend was absorbed in his own reveries. I would have given a penny for his thoughts, but I had my own occupation. The music of the rain had inspired a music into my soul and all sorts of visions favoured me. Ardlui! What a pretty name! It raised such expectations in my mind even as a beloved, a lovely maiden does when she is to be a wife. Ardlui! I longed to be there, not for my life knowing what and where it was: but such a pretty name!

We jumped into the first train available. How I longed and prayed the day would clear and a brilliant sunshine appear that we may be able to see the purple crags, the lovely promonteries and the blue, rippling waters of the Loch in their full glory, but alas! the cruel weather remained obdurate and relentless and as time flew, blew stronger the wind and harder fell the rain. And the country up to Belloch pier was flat and insipid except in fragments where it tried to soothe us by its vain blandish-

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

ments ; for it looked like a harlot in painted colours rather than a maiden in the beauty of her own natural simplicity. But it was at the pier, we were confronted with a lovely picture, which would have looked lovelier still in sunshine with its chromatic effects. From here begins the famous Loch. The lovely Caledonian Railway steamers that floated on the waters enhanced the glory of the landscape. At the foot of a hill, peaceful lay the lake in somber garments of faith and fulness of spirit. The rain continued severer, reminding us of the Indian monsoon. The steamer was elegant and comfortable if not the weather. It seemed as tho' beauty was cut to walk the earth with a fulness of heart and an intense child-like faith in His love. Sir Walter Scott is right when he says " I will spare you the attempt to describe what you would hardly comprehend without going to see it. But certainly this noble lake boasting of innumerable beautiful islands, of every varying form and outline which fancy can frame, its northern extremity narrowing until it is lost among dusty and retreating mountains, while gradually widening as it extends to the southwards, it spreads its base around the indentures and promontories of a fair and fertile land, affords one of the most surprising, beautiful, and sublime spectacles in nature."

At twelve, we started to sail along the breast of Loch Lomond, vainly longing to see its purple crags in dusty colours of a wet day. The crags and the promontories, the tiny islets in the luxury of their growth, sleeping silent in the waters, seemed to radiate to the human hearts a noble spirit of intense self-negation and perfect child-like faith in the Father of Creation. The bigger mountains, cloud-kissed and mist-screen'd, reared up their heads to the heavens in silent prayers, while they showed themselves to us only in blurred outlines of a hazy dream. It looked as tho' the Loch was a fine cup of silver enclosed in the protecting walls of the mountains. The islets looked like so many rugged flowers floating on the water. We passed on our way Parbet and Inversnaid where begins the famous Ben Lomond. It is said the Ben commands on a clear day a fine view of the country, its ascent taking about three hours, being about 1300 ft. but today was not a day for such a venture and we had to be content on mere hear-say. Certainly is Ben Lomond noble ; to realise it one need have seen to day its hoary head covered with the white mist symbolic of age, raised aloft to the heavans in solemn thanks-giving for its nectar of rain. And somewhere here we passed Rob Roy's cave too. Falls of water leapt into the lake from the sides of the mountains with the swiftness of lightning and thro' mist and verdure of the hills, issued to our eyes as messengers of joy and lightness of spirit. Within seventy minutes from Inversnaid, we were at Ardlui where ends the lake at the foot of a fine crag rising soon into the heights of a mountain. Owing to the wet weather, the peculiar colours of the Scot country were missed by us, but we still enjoyed the beauty of the Loch in rain and clouds, with Nature in solemn contemplation of the mysteries of His Being.

We lunched in the boat. The rain made the prospect of a ramble outside impossible. By about three, however, we reached up to the station and learnt that

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by eGangotri Foundation USA

we could get a train to Edinburgh at 6·49 p. m., if we did not want to take the boat. We were also told that our return tickets would be valid by this route also. And now as we had plenty of time, we talked to a Scotch woman at the Pier. She was quite a nice woman, said she was a native of Glasgow and seemed to like talking to us. We strolled afterwards to the Ardlui hotel and had tea. It is a fine hotel, nestling on the bosom of large trees by the foot of the lake, quite aristocratic both in expenses and beauty of situation. For a quiet holiday from the hub-bub of the world, no nook would be better selected than Ardlui if only one has a well-lined purse. I may have been biassed in thy favour, Ardlui. Thy pretty musical name and my dreams of Ellen which I had dreamt when I was a boy in the school may have made me love thee. Since I left the Belloch Pier, how many times did I not with strained eyes and an eager soul pry into the tiniest nooks and corners of the isles for an Ellen to rise like a glorious angel with a bewitching smile beckoning me to the charms of heaven. How often did I not feel a departed beloved soul had descended on the earth in that pretty environ out of love for me and unconsciously with eager eyes and enthusiastic gestures did I not clutch at the hands of my friend and shout "Look, Look my angel. Ah, my angel," until he would stare at me with amazement. To me,

"All along the lake, by rock and isle and tree,
The voice of the dead was a living voice to me.

Reality—the prose of life, spoke otherwise and by the time we got out of the boat, I was disappointed a bit. The pretty name, Ardlui, comforted my soul. Tea, oh the lovely tea, the beverage of the Intellectual, as De Quincey named it, put fresh vigour into my brain, for there were quite a lot of modern Ellens on the various tables eating their lunch. Some were graceful and modest, some were masculine and repellent, some had the beauty of health and charm of intelligence, some had the repulsiveness of vulgarity: but alas, the Ellen of my Imagination, the ideal so long entertained was not to be seen anywhere, Alas, why find fault with life with its small-minded passions, for even literature after Scott has created a very few Ellens and I wondered at the bankruptcy of life, literature and even Creator in this respect. Has it anything to do with our wonderful modern civilisation, and our wonderful modern education where people are sent to strife to secure the luxuries of life which excite their different passions and deaden their souls, so that their persons, mind and soul advertise to the outside world ugliness writ in large letters on their faces? Avaunt cynicism!—let us do something better.

At 6·49 p. m. the Express train steamed in dragged by two engines and I could see that we were expected to climb an ascent. The rain poured on unceasingly trying to outvie even an Indian monsoon day. We journeyed along the hills with Loch Lomond to our left, and from the hill it looked pretty and beautiful. We ran along the skirt of the Loch by the zigzag, twining mountain path. One felt as it the Loch was sleeping like a peaceful child in the palm of the mountain. A little beyond Parbet the

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

route changed and we were travelling with Loch Long lying down below in the valley with its placid waters tickled by the patter of the rain-drops against their bossom. A little further we were passing by an arm of the Clyde running into the bosom of the mountains where we could see arrangement for torpedo-shooting practice by the navy At Craigan Doran, we were in full view of the Firth of Clyde. We arrived at Edinburgh about ten. The land of Roderic Dhu and Rob Roy and Robert Bruce had excited visions of romance in my heart, of chivalry in my mind. But alas! the modern world is no place either for romance or chivalry. It is just a theatre of make-believe where money-grabbing alone is the greatest virtue. I have seen the Loch Lomond and I have bade farewell to it.

Farewell to the land where the clouds love to rest,
Like the shroud of the dead, on the mountain's cold breast;
To the Cataract's roar where the eagles reply,
And the lake her love bosom expands to the sky.

DR. BHANDAKAR & VEDIC PRAYERS.

(By 'Atma.')

FORE-WORD

"Grant us a good and healthy, happy and joyous mind."

Rig Veda X 20, 1.

Says Professor Max Muller about the Vedas: "In the Veda all possible shades of the human mind have found their natural reflection." "It is the first word spoken by the Aryan man." "It belongs to the history of the world and to the history of India. . . . As long as man continues to take an interest in the history of his race and as long as we collect in libraries and museums the relics of former ages, the first place in that long row of books. . . . . will belong for ever to the Rigveda." "We see in the Vedic Hymns the first revelation of Deity, the first expressions of surprise and suspicion, the first discovery that behind this visible and perishable world there must be something invisible, imperishable, eternal or divine." "This treasure of ancient religious thought the sages of the Upanishads inherited from their forefathers (the Vedic Rishis) . . . they erected on this ancient foundation (the Veda) what was at the same time the most sublime philosophy and the most satisfying religion, the Vedanta." And when about these Upanishads the great western philosopher, Schopenhauer,

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

exclaimed "In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life and it will be the solace of my death," Prof. Max Muller adds: "If these words of Schopenhauer's required any endorsement, I should willingly give it as the result of my own experience during a long life devoted to the study of many philosophies and many religions." "Of religion it may be said that in it everything new is old, and there has been no entirely new religion from the beginning of the world. The elements and roots of religion were there as far back as we can trace the history of man. What is now called the Christian religion has existed among the ancients, and was not absent from the beginning of the human race, until Christ came in the flesh, from which time the true religion which existed already began to be called Christian."

Says Dr. Bhandarkar: "The germ seed or root of the universe is God," "The germ seed or root of Dharma, True Religion, is in the Veda," "The essence of the Veda, the fountain-head of Dharma, is truth (*i. e.*, equity, love, mercy and other noble virtues, righteousness etc.) and the basis of truth is *dama*, self-control; and *dama* leads one to Moksha, final liberation —this is all the teaching." (This means that the Veda leads man through truth and self-control to Moksha or liberation). "Our ancestors as well as those of the Parsis, Greeks, Romans and Germans had strong and firm faith in the love and mercifulness of God; they believed in Him as their Father, Mother and Kin, nay, the ever present Dweller in man's heart." "The religion we follow was preached and propounded by great Maharshis of yore, sages and saints, and from this most ancient religion only have other faiths and creeds sprung up as offshoots." "That alone is the true eternal religion which has been current from the most ancient times all over the earth and in which man's heart finds its ready approval and spontaneous liking." "We, too, (like Mr. B. G. Tilak) believe that the root principles of religion are the same everywhere.....but our main object is to get rid of the evil practices that have recently crept into the Hindu religion." "God dwells in the heart of man and teaches him; but those who get a greater insight of Him (which we may call the *Rishi Drishti*, prophetic insight) rise to the position of Rishis and show others the true path of religion, thus becoming establishers or reformers of religion." "One of the Upanishads calls God *dharmavaham* and *papanudam* the establisher of Dharma and the destroyer of sin or remover of sin, and another Upanishad says that the Veda is the breath of the Supreme Being, and Tukaram says that God teaches his dovotees," "True, eternal everlasting religion has come from God and consists of the knowledge of such eternal principles as truth, equity, love, forgiveness, mercy, self-control etc." "We have to take now the same vow that Tukaram, when he saw many years ago people straying from the path of true religion, took to revive a few of those principles of religion which he got from the Rishis (what little had come down to him from the Rishis.)" "The truth of the attributes of God given in this verse, is being verified by modern discoveries and it is not to be supposed

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

that the ancients were ignorant of it." "By following that religion alone which is founded on firm faith in God and which makes man pure, righteous and holy, – give that religion any name you like; call it the faith of the Theistic Prarthana Samaj, call it the faith founded on the Upanishads and the Geeta, call it the true eternal, everlasting Aryan Religion; or call it the essence of Hindu Dharma – by that religion alone India can rise"

Says Kanada, an ancient sage, that the Veda is the supreme authority upon Dharma because it teaches man that which maketh him happy in this world as well as blissful hereafter. Manu the ancient Law-giver also says that the Veda is the basis of Dharma.

Such in brief is the testimony of a few of the great men from Manu to MaxMuller from Kanada to Dr. Bhandarkar, regarding the supreme value and worth of the Veda as the most ancient as well as the most sacred Scripture of humanity. The fact is that the Veda leads man from Nature to Nature's God, as it contains the essentials of true Divin Religion and Philosophy. It is not narrow but all embracing, it is not sectarian but universal; the Veda is meant not for one people or race or land but for all alike. The Veda itself says this much; nay, gives it rather as a commandment in these words :—

"Preach and proclaim this blessed Word to one and all the peoples of the world—to the Brahmin as well as to the Kshattriya, to the Shudra as well as to the Vaishya; nay, even to the lowlest of the low." The Veda contains all the most helpful, needful, beautiful, universal ideas or principles and sublime ideals that man requires at any time or in any clime. When great oriental scholars of the West like Professor MaxMuller say that "all possible shades of human mind have found their natural reflection in the Veda" and when great Sanskritists of the East like Dr. Bhandarkar say that the Veda contains "the seed, germ" or essence of true religion, Dharma; nay, when these learned men are forced despite their prejudices, to say this much about the Veda, surely there must be something really noble, true and beautiful about it—nay, it must be divine. We have written the following few pages to prove the truth of the above remarks and in doing so we have had to clear away some lingering misconception about the Veda, one usually meets with even in learned minds. And we have chosen the work of a well-known Scholar purposely as the best means of conveying our thoughts to the public on the subject.

INTRODUCTION.

"God! may we dwell in free boundless and undisturbed bliss"—Rig Veda V, 42, 17,

The sole purpose of writing these few pages is to clear away the clouds of calumny blown from the breath of a great man over the fair name of the Vedas, the earliest sacred scripture of humanity. In his preface to the third edition of the book under review Prapanna Pralapita "Prattle of a Humble Devotee", the author says about it that it is like a vast jungle of thickets wherein the traveller is most likely to wander away and lose his path. This is

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by eGangotri Foundation USA

quite true. And we feel we are like one of those little creatures that fly about in the darkest parts of this "wild pathless jungle" and go by the name of fireflies or glow worms". If we have, here and there, indulged in a little outspokenness, it is because the author of the book is very fond of it; nay he counts it a great virtue. On page 6 of the Biographical Sketch prefixed to the book we are told that he picked up this virtue from one of his teachers, Mr. Owen, who always insisted upon fixing the responsibility for an error upon the individual that commits it. So we think we are in good company in trying to fasten the responsibility for mistakes, misconcepts and misinterpretations as well as misrepresentations upon the right shoulders. While we are not blind to the value of some parts of the book, we think it is our duty not to be blind to the draw-backs and errors in the book that are due to prejudice or false notions. The conflicting and self-contradictory statements found in the book are enough to bewilder even careful reader who might well exclaim: "Are there two different authors of this one Volume:" The author of the book, Dr. Bhandarkar is of opinion that there were two Sri Krishnas, one of the Geeta and the other of the Gopees. Similarly, if this book in its present form were to fall into the hands of a very able and critical scholar of some future age he will not fail to detect in it the presence of two persons or personalities cherishing two different and conflicting views and ideals: For instance (1) he betrays a deep-rooted bias against the Vedas in some places which is unscholarly and unfair; in a few places elsewhere, however, he admits that there is in them the germ, seed or essential principle of True Eternal Dharma. (2) Here he says that True Dharma is Eternal, being the same ever and everywhere and that it has existed from time immemorial; but there he thinks it is, has ever been, and will ever be, growing and growing throughout eternity; (3) Now he says that it is foolish to pray for the things of this world; and then he says that one should not despise and give up this world, because this world and the other world are not different but one and the same. (4) Here he praises Tukaram to the skies because, he thinks, Tukaram despises the world and the things in it; but there he blames Tukaram and others for despising the world and its things, (5) Now he prefers Tukaram to Vedic Rishis just because he thinks that the former did and the latter did not despise the world; and then he prefers Janaka (and hence also Vedic Rishis) to Tukaram just because Janaka (and the Vedic Rishis) did not despise the world and Tukaram did despise the world. (6) Here he advises people not to pray for worldly things e. g. offspring, wealth, health, honour etc.,; but in his own case he has bestowed utmost care in bringing up a large family and has thus gone directly against his own advice; (7) Now he says it is foolish to throw away the gems you have got near you and go in search of distant or imaginary ones; while he himself in certain cases goes against this gem-like advice; (8) Here he clings to the Evolution Theory with the zeal of a fanatic; but there he discards it with no more ado when he finds that it stands against himself.

CC-0. Gurukul Kangri University, Haridwar Collection. Digitized by S3 Foundation USA

(9) Now he chafes at the improper attitude of Mr. Tilak towards himself; but then his own attitude towards the Vedas is far more reprehensible; so that he has not put into practice the teachings of those very fine sermons which he preached to the Editor of the Kesari! (10) In some places again, he declares he is in favour of all-round reform and not one-sided, half-hearted measures; but elsewhere he finds fault with the only society which has this same principle of all-round reform as an ideal (we mean the Arya Samaj), because, perhaps, it works in all directions in consonance with that ideal, and does not, like the Prarthana Samaj, limit its activities to the singing of devotional hymns at certain times! (11) Now he brings his position so very near that of the Arya Samaj that he makes us believe for a while that the Prarthana Samaj is almost the same as the Arya Samaj; but then, a few pages after, he scoffs at the Vedas, Swami Dayananda, and the Arya Samaj so very unfairly as to betray his deep-rooted prejudice against them, and thus stands self-condemned in the eyes of the thoughtful few if ever they find time to read the book carefully!"

To sum up, this strange revelation of a double self in the person of the author of the book, this conflicting and self-contradictory nature of his writings and views, and this extraordinary eccentricity of his ideals, can find its parallel only in the eccentricity of some comets one reads about in Astronomy. Astronomers assure us that comets present a very strange astronomical phenomena to their sight—the very eccentric way of carrying out their path through space. These hairy-tailed star like bodies are seen to rush towards the sun with amazing velocity; but when they approach sufficiently near him they get behind and swing round him with the greatest rapidity, moving further and further away from the sun again. When these comets are nearest the sun they are said to be in perehelion (pere, round and helios the sun) but when they are furthest away from him they are said to be in Aphelion (Ap, away, and helios, the sun).

The behaviour of the author of Prapanna Pralapita, Dr. Bhandarkar, towards the Vedas is like that of the comet towards the sun. Just as the orbit of the comet presents two points: one at P, perehelion (nearest the sun) and the other at A, aphelion (furtherest from the sun), so the author of the book presents two fronts or selfs one coming nearest the Vedic sun, and the other going furtherest away from the same i. e., if one of his selfs is in perehelion the other may be found in aphelion.

And just as a thoughtful and careful observer alone can detect this strange eccentricity of comets in the heavens, so only a careful and thoughtful reader of the book can detect this strange duplicate eccentricity of Dr. Bhandarkar in his behaviour towards the Vedas;

Thus we see that the impression upon the minds of the unwary general public after going through the book, will be distinctly unfavourable with regard to the Veda and its followers. And our purpose in writing these few pages is to undo and neutralise this mischief as far as possible. Another

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

subsidiary purpose is that the difference between the Arya Samaj and the Prarthana (or Brahma) Samaj is really very slight. In fact we shall show how very near the Arya Samaj comes the Higher Self of the "Acharya of the Prarthana Samaj" Dr. Bhandarkar. It is only his lower or undeveloped Self that now and then takes pleasure in treating the Vedas unjustly and unfairly, thus becoming the means of widening the gulf between these two sister Samajes by making much of the slight differences between them. So our purpose is to point out this fact to all those who have at heart the common good of these bodies so that they may in future try their best to emphasize the great principles of unity more than the very slight difference in faith. If we want that the two Samajes should work hand in hand for ameliorating the condition of our countrymen then we must first know how little difference there is really between the two and how very much of common ground we can traverse together; and knowing this fact we can then put forth special efforts to work together in a friendly way for furthering the cause of the True Eternal Dharma of Veda (वेदः) and Deva (देवः). We hope that the Higher Vision of Dr, Bhandarkar will prevail over his Lower Vision in rallying together the better sense of the Prarthana Samaj around the banner of Veda and Deva (i. e., Truth and God).

DEATH.

(By Prof. J. Mongiah B. A., L. T.)

Death, oh Death! dost thou not come near
The souls that court thee so? They see in thee
A happiest friend, and would thy comrades be.
Poor wights, do they inspire e'en thee with fear?
Ah, Fearfulness; Misfortune dreadful more
Than Death; thou art installed the dreaded queen
Whom all else fear. Canst thou put on a mein
Attractive to a soul, that does'nt adore
Thy virtues and thy severe rule? yet strange,
E'en Death thou scarest from thy wedded man.
The flying lover is sweeter sure, to scan,
To one so lavish in her favours' range.
Thou sure reservest him, for more than man
Can idly think in his ill-measured span.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

SWAMI DAYANANDA SARASWATI.

(By Pandit Ganga Prasad M. A.)

Full forty years have rolled by since the great founder of the Arya Samaj disappeared from the scene of his activities. Since then innumerable changes have occurred in the world in general and in India in particular and by no means inconsiderable has been the contribution of the Arya Samaj towards them. Swami Dayananda was out and out a religious reformer, but his 'religion' like the religion of all founders of big religions was very comprehensive. It, in fact, covered every department of human life. To him, as to Kanad, the father of Vaisheshik Philosophy, "religion was all that led to worldly prosperity and exworldly beatitude" (यतोऽभ्युदय निश्रेय स्सिद्धिः स धर्मः) Besides, he was a Hindu Reformer if the words Hindu and "reformer" are taken in their ordinary senses. He saw Hinduism declining and Hindu civilization losing its hold upon thinking minds of the world. He found the fountain-head of all civilisations, polluted. He observed, and painfully too, that the Aryan culture, the most ancient the world ever saw, was gradually being effaced from the surface of the earth. He saw the old (once glorious) order changing and yielding place to a ruder new. This he could not tolerate and with a bold heart and untiring energy began to revive what once made India so great and what though now much dwarfed and mutilated, could still preserve India from those calamities which have buried deep the less ancient nations—the Medians, the Persians, the Chaldeans and the Egyptians. Hinduism of to-day is not what Swami Dayananda found it six decades ago. It has, in fact, undergone a wonderful metamorphosis and not a little is due to the teachings of this great reformer.

A DREAMING NATION.

What struck Swami Dayananda most was the dreaming condition of the Hindu nation. We are a nation of philosophers but the philosophy that Swami Dayananda found prevalent was the philosophy of dreaming. It had lost all the simplicity and vivacity that were the characteristics of old Vedic faith and that are so very essential for the upliftment of a nation. The buoyancy of spirit was gone. Great Shankaracharya's teachings that the world is but an illusion and all that is worldly is *maya* had gone deep into the hearts of the Hindu people. Even now a pious Hindu feels that the life is but a dream, to be proved an illusion when true wakefulness comes. If the world was really nothing but dream, then why work for the sake of worldly prosperity? The ideal of Hindu life was to realise one's identity with the Great Atman. This was not only a theory. The practical life of the most sacred portion of the Hindu Society, I mean, Sanyasins and theirs is by no means a small number, testified to it and people in general imbibed their ideals from them. They had a sort of disinclination towards worldly progress. They were, so to speak, in a philosophic

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

stupor. If one closely traced the history of the Hindu nation, one will find that since the advent of the hair-splitting *Maya vad*, no national progress has been made and the history of the Hindu nation has been constantly the history of a declining or rather sleeping nation. What Swami Dayananda did was to strike at the very root of *Maya vad* or theory of illusion. He taught that "life was real and life was earnest." He taught that souls were separate, progressive entities, responsible for the making or marring of their future. He held discussions, wrote books and tried to prove that the old Vedic religion—nay even the religion of the great Vedantic philosophy of Vyas was free from *Maya vad* of Shankaracharya. A nation that once ruled over the great Empires of the world, a nation that is responsible for the colonization of so many countries, a nation whose science and arts and literature had unprecedented and almost incredible development, a nation, the excavations of whose works claim for it an unthought of past of worldly prosperity, could not have been a nation of dreamers. For all this a strong belief in the realistic nature of the world was indispensable and Swami Dayananda had strong reasons to inculcate that such a belief was by no means inconsonant with the main doctrines of the Hindu faith. References of the so-called pantheistic tinge that one comes across in the Upanishads, Swami Dayananda has thought to be either figurative, or outbursts of ecstacy and devotion. For him physics and metaphysics are interlinked and supplementary. He has taught that heaven and earth have no sharp line between them and that a good and perfect life before death is a commendable introduction to the life after death. For him a good life does not consist in renouncing the world but in trying to make it better, not in foregoing pleasures but in regulating them. His duties of a Sanyasin are quite different from those believed to be before his time. From practice and precept both, he teaches that a true Sanyasin is not that who forsakes the world and its cares and passes his days in seclusion, but that who substitutes for cares of his own self, the greater cares for the betterment of the world and its occupants. Not to renounce action is his motto and he has tried to give a practical illustration of it in his life.

LOOSE SUPERSTRUCTURE.

The second thing that Swami Dayananda noticed was the looseness of the superstructure of Hinduism. The impregnable rock of Vedic faith which served in old days as the foundation of the Hindu faith had been shaken to its very root. The superstructure had shifted its place and lay tottering in the air. The cement which joined it to its foundation had given way. The Vedas that once used to be, and still are, the basis of all philosophy, all religion and all rituals of the Hindus had almost totally disappeared from the active scenes of life. Though in name all *shastras*, all *Smrities*, the Ramayana, the Mahabharata and the Bhagwat Gita bowed their heads to the supremacy and authority of the Vedas, yet it was more their name that was revered than they themselves. They had long lost the position that is given

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

to the Bible in the Christian countries and to the Quran among the Mohamedans. There is hardly any Christian family which has no Bible. There is hardly any Mohamedan house that is not endowed with a copy of the Holy Quran. And there is hardly a Hindu family, not one among thousands, not one among millions, that ever knew whether the Holy Vedas was the name of a book or of a bird. They used to hear and almost every Hindu in the street had heard it said that the Vedas were something sacred, so sacred that their tongues were too profane to utter them, their ears too polluted to hear them, but they ceased to play a practical part in their lives. First their study was restricted to the chosen class, I mean, of Brahmins. Then there also arose degrees and in the end even in the sacred Kashi there was hardly a house so sacred, that it could boast of Vedic study. The books that were once supposed to be meant for study became the object of pious reverence worthy of *dhup*, *dip* and *naivedya* धूप दीप व नैवेद्य only. There is little wonder therefore that the old Vedic faith soon gave place to spurious substitutes. They tried to put the Vedic lamp under a bushes and lo! its light extinguished. The old Kashi which was once the temple of the goddess Saraswati, where devotees from all the corners of the world mustered strong and spread its light abroad, the very Kashi Swami Dayananda found a prison-house of the goddess. There she lay closed within four walls, not allowed to brighten the hearts of Non-Brahmans, Non-Hindus or outsiders. Even all Brahmans were not thought fit to worship her. The limbs of Hinduism had grown cold. There was some warmth in the heart but there, too, pulsation was very feeble and indistinct. With the looseness of superstructure, there arose schisms. The whole Hinduism became fluid. All solidity was gone. Time-serving became the law of the day. Hindus began to take pride in the indefinite nature of their religion. Looseness got the euphemistic name of catholicity and broadmindedness. Newer faiths of foreign origin began to reap a cheap harvest. Even within the very precincts of Kashi Hinduism and Hindu books began to be reviled and with impunity too. It was nowhere but in Kashi encircled with those supposed to be well-versed in the Vedic lore and meant to be the custodians of Hindu faith that Griffith had the boldness to write in his translation of the Vedas that some portions of the Vedas were so obscene that English language had no words to translate them and that consequently he had left them out. And not a whisper was heard as a protest. It was at such times that Swami Dayananda appeared. He studied the Vedas, examined the foundation of the Hindu faith and again tried to fix firm the superstructure upon it. It is a pity that during this period of forty-years very little attention has been drawn to the Vedic commentary of Swami Dayananda. Our learned men are too much occupied with the superficial work of the Arya Samaj. No efforts have been made to strengthen the foundation. We have remained too much satisfied with all that is momentary. But there is not the least doubt that if Hinduism is to raise its head again, it can do so only on the solid rock of the Vedas.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

The Vedas are the warp and woof of Hinduism as the Kuran and the Bible are of Mohamedanism and Christianity. There is no Hinduism without the Vedas. Swami Dayananda has taught that the Vedas should not be seen through European spectacles else they would appear blurred and mutilated. It is not a proper place to discuss this point at a great length here. I would give here only one instance from Griffith's Rig Veda. There is a verse

वृक्षे वृक्षे नियताभीमयद्गौस्ततो वयः प्रपतान्पुरुषादः

(Rig. X. 27, 22.)

Now griffith translates it as "Bound fast to every tree, the cow is loving, and thence the man-consuming birds are flying." I read and read and read it till I begin to stare blank at the page. My head whirls and fails to grasp any sense herefrom. The loving of the cow and the flying of the man-consuming bird! What a madness!

Are the Vedas so devoid of sense? But Let us consult Yaska the great Vedic lexicographer. He translates the same verse as follows:—

"When bow-strings produce their whirling sound, then arrows shoot forth and cause the enemy troops to fall." The word वृक्ष that Griffith translates as a tree is translated by Yaska as a bow. "वृक्षे वृक्षे धनुषि धनुषि वृक्षो वश्चनाद् वृत्वा क्षां तिष्ठतीति वा" Look at the two translations and see what a vast difference there is! While griffith exhibits the verse as quite nonsensical the old Vedic lexicon presents it in a quite sensible form. And which is more trust-worthy? It is for the reader to decide.

SUPREMACY OF CEREMONIALS.

The next weakness that Swami Dayananda observed was the supremacy of ceremonials. Ceremonials are, no doubt, a part of every religion. They are the great equalising and uniformising factor. They keep a society intact. They preserve it from decay. But when the spirit that they are meant to uphold flies away, then they become equally dangerous. They are just like the outer shell within which the rice grain remains. The shell nourishes the grain, lets it grow and preserves it from outer troubles, but as soon as the inner grain is away, it is no more than a chaff only to be thrown away. The old spirit of Hinduism had long departed and the form remained. Look at the sacred-thread ceremony as performed at present. And compare it with the old practice which made it so sacred. Look at the child invested with the sacred thread and yellow robes making mimic preparations for Kashi – his guru's home, and look at his father accomodating with him the very next moment to keep him at home. The same dramatic scene was to be observed in marriage ceremony. A boy of six marrying a girl of four with the same sacred mantras which once exhorted youths to perform Swayamvara! An old man of sixty just retired from active service and not less than five times a widower marrying a maid of ten and calling his marriage legitimate, Vedic and what not. Then think of public ways of worship, myriads of Hindus running to have a dip in the sacred Ganges without caring to understand what that dip once meant. The ringing of bells and sounding of conches in temples that once meant to call devotees to worship

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

became substitutes for worship itself. Worship which originally meant communion of soul with God began to be hired. Rich persons not finding time from worldly pursuits entrusted the work of family worship to hirelings. Pay a couple of rupees to a pandit and he will do *Durgapath* for you. This is no doubt all easy, but away goes the spirit of religion. The ceremonials become all stale. If you analyse the true beliefs of the Hindus of these days, you will find the same state of affairs. The recitations of religious books are an every-day affair, but the motive is not to study them and to act up to the instructions laid down therein but simply to do a thing for ceremony's sake. Swami Dayananda has not rejected ceremonials ; in many cases he has brought them into a bolder relief. But he has infused spirit into them. He has made them living things. For him ceremonials are no longer ceremonials but duties. He has insisted that every individual is free to worship and that worship cannot be hired. He has insisted that not only should religious vows be uttered in Vedic verses but they should be seriously understood and solemnly kept. There are some educated people of to day who think ceremonials absurd and are in favour of doing away with them. It is not their fault, They have found them stale and meaningless and they cannot think otherwise. But Swami Dayananda's view is different. He gives meanings to them and recommends them to remain. He is not opposed to their existence but to their meaninglessness. He sees that even in worldly matters there are ceremonials. The drilling of an army, the etiquettes of sitting and walking and talking, the durbar rules, the convocation meetings—they are all ceremonials but with meaning—and our religious ceremonials should also be of the same type.

EXCLUSIVE MONOPOLY.

A still greater weakness that drew the attention of Swami Dayananda was that Hinduism had become the monopoly of a selected few. Their zeal to keep religion safe from corruption led to restriction which in its turn led to annihilation. The religion that once yielded solace to the whole human race began to be denied to many. Small pretexts led to social and then to religious ostracism. Myriads embraced alien faiths not because they preferred them to their old faith but simply because its monopolists bolted its doors against them. They cried, they wept, they protested. But all their cries became fruitless. The doors of temples were shut against them, social status was denied them. Even women folk were denied the privilege of reciting Veda Mantras. The untouchables were forbidden to come within the precincts of religious buildings. Thus friends and devotees of the Vedic faith were turned into enemies and forced to seek refuge in hostile camps. It is this unwise policy of the so-called friends of Hinduism that is responsible for the ever declining numerical strength of the Hindus. Thousands are knocking at our doors which we are shutting against them. This attitude of our Pandits has turned thousands away from us and their persistence is still creating suicidal results. Swami Dayananda was the first to teach that Vedic religion is no monopoly of a handful of persons. It is the divine religion and hence the birthright of

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

every rational being. An Arabian, a German, a Greenlander, a Negro—all can claim it as their own. Nobody has a right to say no. The great Shudhi movement inangurated by the Arya Samaj has now been to a great extent adopted by a majority of the Hindu public. Some friends look upon it as an antagonistic movement. But it is no more than throwing our own doors open to all who like to come to us.

HEARTLESSNESS OF CUSTOMS.

The last thing of which we wish to make a mention here and which Swami Dayananda tried to remove was the heartlessness of customs. It may sound paradoxical as the Hindus are a proverbially kind nation. They shudder at killing a fly. *Ahimsa* is the highest virtue among them. Their old people are still seen giving food to ants. But the fact, the bitter fact is that the religion which taught them the lesson of mercy not only towards their own race but towards every living organism has long abdicated its throne and its place has been occupied by the usurper, superstition. Narrow-mindedness and superstition are sufficient to pollute even the noblest breasts and these are for the most part responsible for the throwing of children into the Ganges to propitiate the deity, for our putting female infants to death, for our throwing moral and social pressure upon widows to immolate themselves with the dead bodies of their husbands and for our subjecting young widows to a numberless forms of torture and persecution. What is it if not heartlessness pure and simple? Yet all this passes for Hinduism and Hindu piety. Swami Dayananda has taught that this is quite opposed to

One thing more and I have done. Western education has also contributed a great deal towards mitigating some of the evils pointed out above and has removed some of the objectionable barriers. But the angle of vision of Swami Dayananda is quite different. He liberalises Hinduism but keeps its outlines intact. His work is constructive and not destructive. The westernized Hindu shakes off all that is Hindu in him. Let me illustrate my meaning by means of concrete examples. A great majority of our present-day Hindu leaders are westernized. They are Hindus because they are born in a Hindu family. They read no religious books, they say no prayers, in fact they know very little of what makes a man Hindu. They delegate religious duties to their ladies (if they happen to be uneducated or un-English-knowing) and to the family priest, on both of whom they look with contempt and derision. Not so their Mohamedan compatriot. Whether in Congress or in Council he is every inch a Mohamedan. He reads his Quran, he says his prayers, he knows the doctrines of his faith, he shows from every movement of his that he is a Mohomedan. He is a patriot plus a Mohamedan, while the Hindu leader is a patriot minus a Hindu. He has lost all faith in his religion. He may have traced the history of Islam or Christianity and got much appreciable there but his very training has kept him innocent of his own religion. He has been taught to studiously avoid it. Swami Dayananda says that this is not the road to Hindu reform or Hindu reconstruction and I believe that progress of Hinduism is possible only on lines suggested by the great sage.

CC-0. Gurukul Kangri University, Haridwar Collection. Digitized by S3 Foundation USA

THE WORLD OF BOOKS.

Studies in Tasawwuf. By Khaja Khan. To be had of Theosophical Publishing House, Adyar, Madras.

The author attempts to expound the esoteric side of Islam. He believes in the theory of evolution as enunciated in the lines of Maulana-i-Rum. Even the different postures that a Muslim assumes in the course of his prayers, are represented as a recognition of the stages through which man has ascended to the present plane. Says he :—

In the first sitting, he repeats the *Tashahud* (or *Attah yyat*) in a two *rakat namaz*, and Tahashud with *darud* and *dua* in a four *rakat namaz*. The sitting posture thus assumed, indicates that from the posture of a man standing, the worshipper has descended to that of the lower animal (bending); and from the position of the lower animal, he assumes that of the creeping animal (prostration); and then from the latter, he descends to the mineral kingdom (sitting); thus the worshipper worships his Maker in all the postures conceivable of created forms.

Explanations of the character abound in the book. Fanciful similitudes such as between the fingers of the hand when opened and the shape of the word Allah in Arabic characters, or between the shape of the human body and that of the word Mohammad in the same script are adduced as evidence of man having been made in God's image. Somehow the features of the human face are shown as bearing on them the impress Allah in Arabic characters, wherefore birds and animals are overawed when they see man. The stories told in the Quran are given an allegoric character and some sort of esoteric meaning is assigned to them. We wish Khaja Khan were as to have done justice to the task he undertook.

योग साधन का तयारी—*By Pandit Shripad Damodar Satvalekar. Published by the Swadhyaya Mandal, Aundh, Satara District. Price Re. 1.*

As its name indicates, this book is a preliminary treatise to be studied by those who desire an initiation into Yoga practice. For laymen also, a study of it can not but prove beneficial, as the treatment of the subject is in non-technical terms, and the descriptions are all lucid. The instructions given, too, are such as everybody, whether a Yogi or non-yogi, who desires to live a happy life, will like to follow. We do not know what the author means when he says there are seven species of *Kitanu* or germs in the arms of man. The book, on the whole, is interesting and, must prove useful.

श्रीबुद्धगीता—*By Swami Satya Deva Parivrajak. Published by Lavania Publishing House, Agra Price As. 12.*

This is a translation into Arya Bhasha of Dhamma Pad, the well-known scripture of Buddhists. Swami Satya Deva has prefixed to every section an introduction in which he depicts some imaginary scene in the midst of which the discourse embodied in the following section is delivered by Mahatma Buddha. How this innovation will be looked on by the Buddhists is for some Buddhist to say. If in fact the contents of this scripture are believed to be an utterance of Buddha, the introductions of the translator give them a setting in which the discourses themselves become a

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

and idiomatic, yet it closely follows the original. The discrepancies are small, and as the book is meant for only a lay reader, they can be over-looked. The get-up is attractive and the printing clear. In giving the book a new name, too, the translator appears to have trespassed the limits of his rights as translator.

दयानन्द प्रकाश—*Edited by Pandit Brahmadatta Vidyalankar. Issued from Dehli. Annual Subscription Rs. 4.*

This is an Arya Bhasha weekly dealing with purely religious and social topics. The declared object of the journal is to popularise and disseminate the Arya Samaj creed. On its first page there appear quotations from the writings of Rishi Dayananda. A page is devoted to the exposition of a Mantra or a Shloka from some Shastra. A special feature of this journal is the transliteration, accompanied also by a translation and a short criticism of the verses of the Koran, that has been appearing in the paper from the day of its birth. Pandit Ram Chandra of Delhi, the well-known Arya debater with Mohammedans, is the regular contributer for this section of the journal. We wish this latest venture in the field of Arya journalism by a talented Pandit the success which the endeavours of the Pandit deserve.

CONTEMPORARY THOUGHT REVIEWED.

HAVE ANIMALS SOULS ?

The existence of souls in animals is an old doctrine of the Veda. Of science however, it is a new discovery. In a contribution by Horace Leaf to *The Occult Review* for December 1923 the following observations occur :—

" DESCARTES' contention that animals do not possess self-consciousness and thought and therefore rank only as machines, is no doubt largely responsible for the opinion still so widely held in the Western world that animals have no soul. Even Hume's powerfully supported opinion that a careful consideration of the behaviour of human beings and the higher animals indicates that the same causes are at work, has proved almost powerless against his more religious fellow-philosophers. Yet there can be no doubt, as Hume said, that the pride and humility of animals, as well as their expressions of love and fear, to mention a few only of their qualities, imply that " causation operates in the same manner upon beasts as upon human creatures. "

It is, of course very difficult to interpret animal behaviour : we cannot easily get near to them mentally. "Cogito ergo sum" is correct. We can be absolutely sure of nothing, except that individually we exist. Undoubtedly, however, we know less of the consciousness of a worm or a bat than of that of our fellowman ; but we are justified in adopting the same methods of judgment in the one case as in the other. This is why the modern thinking horse and dog are really serious problems. When Zariff, one of the Elberfeld horses, spontaneously, and correctly informed his master that " Albert has beaten Hanschen, " it looked very much as if the animal understood when Herr Krall gave no consideration to ill-treat the horses. The same reason-

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

ing applies in the case "Bolf," the calculating dog, who could also spell and even, it appears, express a rational opinion on theological subjects. As has been suggested, these wonderful abilities may be the result of purely subliminal action on the part of these beasts. If that explanation should be the correct one, the spiritual kinship of animals and mankind will be just as securely established as if the actions were the outcome of conscious effort, for man is known to have a subliminal mind.

In no case ought we to try to interpret actions as the outcome of high psychical faculties if they can be explained by any other means. The simpler the explanation the better, although it is an open question whether automatism, chemical action or instinct are really simpler explanations than that of intelligence for complex actions perfectly adapted to various circumstances. Take, for example, the movements of animalculæ.

(1) They are often quite different from those of another of the same species under similar circumstances.

(2) Their restless roving is not at random, and when food is scarce it is intensified, passing insensibly into "hunting."

(3) Many of the simplest animals exhibit quite definite reactions to stimuli.

According to Professor J. Arthur Thomson:—

They respond by particular movements to changes in temperature, in illumination, and in the chemical composition of the medium. As there is no nervous system, but simply an inborn protoplasmic organization, we may use the phrase *unicellular organic reaction* for what is in a far-off way comparable to the reflection of a higher animal.

Thus early in the scale of life is the note of individuality struck, as shown by these simple forms reacting differently to different circumstances; for it must be remembered that different individuals act differently under the same tests.

The amœba has long been regarded by those who prefer the mechanical explanation of lower forms of life as merely a reservoir of energy, its various movements being viewed as an outflow of this energy in response to different stimuli. But those who have closely studied them have found that it is impossible to thus describe their ways. The amœba does not act with the regularity that would be expected of it if it were merely pressed, as it were, into physical moulds. On the contrary, its actions are uncertain and excellently adaptive, showing the operation of an internal directive force which apparently acts in a very intelligent manner. We are told authoritatively that, "The moving amœba shows in its transient differentiations a trafficking with time," which is another way of saying it learns by experience. Its reactions are not stereotyped; no one can predict what its movements will be from a knowledge of its external circumstances.

The same applies to the paramecium, a minute cigar-shaped infusorian, abundant in water with decaying marsh plants in it. This animal is justly regarded as of a low order. Yet its behaviour is so intelligent in its limited environment that according to Professor H. S. Jennings, it is impossible to conceive any form of intelligence compelled to function through its peculiar organism acting in a better manner under the circumstances.

One other instance may be given. Like the paramecium, the stentor is a unicellular organism. During recent years considerable scientific attention has been paid to its ways. "It is an excellent example of how the behaviour of the lowest forms of animal life is modified by experience. The stentor abounds in marshy pools, attaching itself by the narrowed end to water reeds, surrounding the lower half of its body with a mucus-like sheath, the so-called tube.

For the purpose of experiment a cloud of carmine particles is introduced into the

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

water currents passing the ciliated mouth of the stentor. Whereupon it bends to one side, and thus often avoids the particles. But if this movement fails and the particles continue to come, it tries a second method ; suddenly reverses the ciliary movement, and the watar is driven away from its mouth. This may be repeated, two or three times. If this does not get rid of the obnoxious particles the stentor tries a third way. It contracts its tube and suspends activity. After half a minute or so it re-expands, and if the carmine particles still reach it, it contracts again and again. It will do this many times, and after each contraction stays a little longer in its tube than it did before. Finally, if success does not reward its efforts, it breaks its attachment and swims forwards and backwards away from its tube. This constitutes its fourth endeavour. Thus we see this simple creature by a series of perfectly rational actions, each more pronounced than the former, endeavour to get rid of unpleasant stimuli. According to Professor Jennings:—

The same individual does not always behave in the same way under the same external conditions. . . . , . . The reaction to any given stimuli is modified by the past experience of the animal, and the modifications are regulatory, not haphazard, in character.

Among unicellular forms of life, then, we see what appears to be testing and rejecting : attempts to do the best thing under the circumstances of so reasonable a nature, that if the creatures and their environments were not mentioned one would easily mistake their actions for those of human beings.

When these things are done by brainless, nerveless creatures we naturally remain in doubt as to their true origin, because of our shortcomings. If, however, we attempt a reasonable, unbiassed deduction from them, it will doubtless favour the belief of some conscious and reasoned endeavour on the animals' part. That is to say, it will favour the existence of at least an embryonic soul in these lowly forms ; and if a soul in man is evidence of the conscious survival of death, why in one case and not in the other ? The true solution of this aspect of the problem rests doubtless on scientific evidence.

INDIAN SYMBOLISM.

This is a caption of another article appearing in the same journal. In it some of the symbols which the Hindus employ in their religious rites—symbols shaped like objects, sybols of colours and of geometrical forms—are enumerated. The idea which each symbol stands for, is also given. Symbolising ideas is not, in itself, bad. It becomes bad when these ideas are forgotten and the symbols, divested of their abstract meaning, remain. It is that stage of symbolisation, which religious reformers in all countries denounce as idolatry. A few of the symbols explained in the article we reproduce in the words of the writer :—

The lotus, because it springs from mud, represents origin of the Universe from primal Darkness and Chaos. The open lotus is used as symbol of the sun. It is a symbol of the material Universe when Indian deities sit or stand on it. The third eye (urna) which you see on the statues of Buddha, and for which Shiva is famous, is the soul-eye, or the eye of spiritual insight. The wheel symbolizes Law in Buddhism, while Vishnu's chakra symbolizes the sun. The tree is often used in Hinduism as a symbol of the Universe but in Buddhism it signifies the Church. The serpent is a symbol of both Good and Evil in India. The Shesha Naga on which Vishnu reclines, and which upholds the Universe, is the symbol of Infinity. The serpent, is a protector, and so you see the hood of a serpent above the head of some of the statues of Buddha. He brings wealth, and so he is painted on the walls of Hindu houses. Hence use, and hence Buddha

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

was called the "Maha Naga"—the Great Serpent. The snake round Shiva's neck, however, is the symbol of Evil, because he is the creature who destroys life. As he sheds his skin and appears with a new body periodically, he symbolizes Re-incarnation. When he has got his tail in his mouth, he is the emblem of Infinity.—It is quite likely that the Indian serpent as the symbol of Infinity went to China and was there transformed into the Dragon.

SANKARA AND RAMANUJA.

Abhayakumar Guha, writing to *The Calcutta Review* for October 1923, gives a brief resume of the philosophies of Sankara and Ramanuja. His own leanings are towards the system of Ramanuja. His criticism of the system of Sankara is based on the Bhashya of Ramanuja. Yet the abstract made by him is both clear and concise, wherefrom for the benefit of the reader, we make the following quotations. We differ from Ramanuja in his view of the final state which *jiva*, after completing his course of devotion and meditation attains. We hold that what was not one with Brahma first, cannot become one afterwards. The *jiva*, as it attains to salvation, enjoys bliss. His proximity to Brahma is the closest, yet the two are distinct, and shall remain so, as they ever have been. No system of philosophy, we are sure, can efface the distinction which is essential and eternal.

This all-pervading principle, which is called Brahman by Sankara, is one without a second. But there is a phenomenal universe of living and non-living beings which no philosophy can ignore. Hence the question arises, how can the existence of this phenomenal universe of plurality be explained, having regard to the fact that one all-pervading indivisible mass of intelligence is the only reality? Here arises the necessity of the doctrine of *maya* or *avidya* for Sankara.

It is important to note that Sankara regards this *maya* as the self, as it were, of the omniscient *Isvara* but not that of the Highest Brahman.

Then we have to admit the existence of another reality other than Brahman which Sankara is not prepared to do. Sankara is evidently in difficulty with regard to his conception of *maya*.

One of his devoted disciples—*Vidyaranya* has of course come to his rescue but to no purpose. *Vidyaranya* suggests that *maya* is really the *sakti* or power of Brahman as the power of burning is that of fire. It has no existence apart from Brahman; its reality can be inferred only from the effects it produces. As it exists only through Brahman, it is not real by itself. Nor can it be conceived as unreal for it is the *sakti* or power of Brahman. Some scholars have lately adopted this view of *maya*. We would welcome such a view if we could. This would certainly take away some of the serious differences between Sankara and his opponents. But the Philosopher in his commentary has nowwhere viewed *maya* as the *sakti* of the Highest Brahman. On the other hand, he is inlined to regard *maya* not as something real abiding in Brahman, but as 'a mere illusion similar to a *mrgatrisnika*' as Deussen and Thibaut rightly point out.

Sankara in his commentary to Sutra III. 2. 11, while discussing the question of the two forms of Brahman states in plain words that one and the same reality by its very nature cannot be with varieties and without them. As a piece of transparent glass assumes redness owing to the juxtaposition of lac though in reality it has none—its redness being a pure delusion, so Brahman—the highest principle assumes characteristics other than His own in conjunction with the *upadhis* though in reality He has none,—His assumption of the *upadhis* being a pure delusion. The Acharya concludes that Brahman is to be viewed without *viseshas* or differences under all circumstances. So how can *maya* be regarded as a real *sakti* of Brahman in view of Sankara's direct

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

teachings to the contrary? Ramanuja pertinently observes that this supposed *maya* can have no abode to reside in under Sankara's philosophical scheme. It cannot abide in *Brahman*, for *Brahman*, according to Sankara, is self-luminous intelligence and so he cannot, on his own showing, be the seat of *maya* or *avidya*. Neither can it have a seat in the *jiva*, for the individuality of the *jiva* is its own product and the latter cannot possibly support that which is the cause of its very existence. Thus the position of *maya* in Sankara's philosophical system seems to be anomalous.

But according to the Vaishnava teachers, Brahman with *viseshas* or varieties is the true Brahman. They further view *maya* as something real and identify it with the inanimate *prakriti* of Brahman having the qualities of *sattva*, *rajas* and *tamas*. When the *jivas* stand enveloped by the qualities of *prakriti* they are in bondage and when perchance through *bhakti* or loving devotion they attain unity in nature with Brahman they enjoy His bliss for ever.

In whatever way we may view the *jiva*, it is undoubted that the *advaitiste* have no place for the individual soul. As Brahman, according to them, is without all *visheshas*, there can not be any place for the *acharyas*, sages *rishis*, or revealed scriptures in their philosophical scheme either. Sankara holds in some places of his *bhasyha* that the revealed texts of the Upanishads are the only proof with regard to the Brahman, but in other places he points out in unmistakable terms that the knowledge derived from Shastras is false as well. As Brahman is without all *visheshas* ar varieties, for the sake of consistency he must view the *Shastras* false as well. If the Sastras are false, how can they at all testify to Brahman — the only reality advocated by Sankara? This position of Sankara, we must say, is untenable. As the *jiva* is Brahman himself under the evil of *upadhis* there can not be any necessity of *upasana* or worship in the real sense of the term. For *upasana* implies an eternal object of worship capable of conferring us eternal bliss which is wanting in Sankara's scheme from the standpoint of *paramartha*. Sankara has noted in different places of his *bhashya* that all forms of *upasana* enumerated in the Sutras stand connected with the *saguna vidya* and not with the *nirguna vidya*. He goes the length of stating that a devotee meditating on the Highest Brahman through the syllable *Om* reaches the abode of the *Hiranyagarbha* or lower Brahman only and not that of the highest Brahman and gradually on the attainment of true knowledge he reaches the Most High. But the Upanishads and the Gita teach otherwise. They enjoin in plain words that through unswerving devotion one can reach the Highest. They further proclaim that one meditating on Brahma through the syllable *Om* reaches the highest path.

But according to Ramanuja, Brahman with *visheshas* or attributes is the true Brahman. Brahman is the supreme cause and the universe made up of matter and soul is the effect produced by Him. Matter and soul form the body of Baahman, and this body can exist in a subtle as well as in a gross condition. God with his subtle body is the universe in its subtle condition, and with His gross body constitutes the created universe itself.

According to the Brahma-sutras as interpreted by Ramanuja the *jiva* is an eternal knower having very minute size. This theory is technically known as the *anuvada*. It reminds us of the theory of the monads of European philosophy. The word monad in its modern signification was made current by Giordano Bruno, who used it in conscious opposition to the atoms of Democritus, to denote the individual substances in which the divine essence of the universe manifests itself. Next, Leibnitz in antithesis to the philosophy of Spinoza, formulates his theory of the plurality of monads which constitutes the element of all reality, the fundamental being of the whole

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

physical and spiritual universe. The monads, in his conception, are not material or extended like the atoms of the physicists and mechanical philosophers, but they are 'metaphysical points,' or 'immaterial centres of force.' But, as Leibnitz views his monads as having qualitative difference, it is difficult to see how interaction between different monads can at all take place. In order to remove this defect, Lotze who has his roots in Monadology, conceives the monads or spiritual substances not as absolute or unrelated reals, but as organic members of one real world, moments in the life of one Being who conditions them all and makes their reciprocal interaction possible, Ladd follows Lotze. Lodge suggests as a working hypothesis that life or soul "may be a real and basal from of existence, and therefore persistent." If "life is itself a guiding principle, a controlling agency" as has been maintained by the scientists of repute, then we think that *jiva* as conceived by Ramanuja is the best that has been advanced up to date. It is applicable not only to human life, but to all life—to that of all animals and even of plants. In our opinion it is the only theory that enables the thinkers to fit the known facts of ordinary vitality into a thinkable scheme.

INDIAN MUSIC.

The following appears in a contribution on Indian Music to the *Hindustan Review* :—

Srirag would revive hilarity on the appearance of blossoms; *Vasantha* would cause vernal delight in the months of Chaithra and Vaishaka; *Bhairav* would causelangour during the dry heats of Grishma; *Panchama* would recall the autumnal merriment at the close of the harvest; *Megha* would bring in the needed refreshment during the first rains; and *Natanarayana* would suggest the separation and melancholy during cold months. The apportioning of the *ragas* to the seasons was not without a reason. "The velocity or slowness of sounds," observed Sir W. Jones, "must depend, in a certain ratio, upon the rarification and condensation of the air, so that their motion must be quicker in summer than in spring or autumn and much quicker than in winter, Hence the primary *Ragas* of the Hindus were arranged according to the number of Indian seasons." This restriction of music was not peculiar to India. "The Egyptians," observed Plato, "were restricted by their laws to certain fixed melodies which they were not permitted to alter. The Egyptian legislators laid it down as a principal that young men in cities should be accustomed to beautiful figures and beautiful melodies and that they should be exhibited in temples as an institution. The painters and other artificers were forbidden by law from introducing any new or foreign beauty or melody into the country." Plato considered these restrictions as proper and necessary to prevent the introduction of sensual licentiousness and effeminacy in music. Such a restriction existed even in Italy. St. Ambrose (374—397) decreed that all songs should be composed only in the four authentic modes chalked out by him, *viz.*, Dorian (Karaharapriya); Phrygian (Hanumathodi); Lydian (Mechakalyani) and Mixolydian (Harikamboji), Pope Gregory the Great (590—604) added four more modes, *viz.* Ionian (Sankarabharanam); Aeolian (Natabhairavi); Hypo-Phyrygian (?); and Hypo-Mixo-Lydian (?) and called them, for distinction, Plagal Modes. All these eight modes went by one name—"the Gregorian Modes." The whole music of western Christendom was restricted to these Gregorian modes and exercised a wholesome influence, especially during the time of Charlemagne. Thus we see that, in primitive times, music was under a wholesome restriction which served to keep its running water crystal and pure.

7. It was however when the Raginis and Puthras were introduced that foreign elements mixed themselves, for the first time, with the original system; and the strict discipline of Indian music became not a little relaxed, just as the Italian music became diluted immediately after

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

the introduction of Madrigals into it. Thenceforward the Indian music carried with it a fatal tendency which for a time threatened to vitiate or destroy the whole system, *viz.*, the tendency of developing the secular, as opposed to the religious or spiritual, phase of music and of thus leading men and women astray to the baser side of human nature The great Manu himself became afraid of it and wrote: "A student of Vedas must avoid ointments, collyrium, lust, anger, greed, dancing and music"! Music was finally strangled, though not to death, by Buddhism and Jainism. The former looked askance at it, while the latter gave it a positive setback. The reason is that both Buddhism and Jainism developed an extremely perverted view on the philosophy of desire. One of their chief tenets, it is well-known, was the extinction of desire. They worked up this tenet a little too much and argued in a vicious circle thus; "the rose is good but the thorn is bad; since they persist in growing together, both of them must be, alike, destroyed." The idea of plucking the rose and chucking the thorn was not within their purview, Hence, together with the thorn of its baser side, the very rose of music was attempted to be destroyed. Thank God that the Guardians of Humanity deported Buddhism to East Asia and interned Jainism, in Mount Abu. With the disappearance of these two enemies of music, *sangitham* began to flourish again in India. To save it from slipping again into the hands of the dregs of society, high-minded sages like Bharatha took it up, enhanced its dignity and gave it a more and more scientific aspect.

EDITORIAL REFLECTIONS.

THE LAHORE ARYA SAMAJ ANNIVERSARY

The anniversary of the Arya Samaj, (Wachhowali), Lahore began on the 20th, and lasted till the 25th Nov. 1923. The morning programme on the first three days consisted of a daily *yajna* followed by a sermon. In the evening were held debates with the Ahmadiya Sect of Mohammedans. These were attended by overwhelming audiences, so that the spacious *pandal* erected at Langemandi, where the discourses took place, was filled every-day to overflowing. Great enthusiasm prevailed among both the parties, and though some very delicate points in the dogmas of the opposing church were touched by each speaker, the controversies passed off calmly and amicably. This in itself is an education in patient forbearance and civic amity to followers of all contending creeds. On the result of the controversies as to the triumph of one party on the other, it is for neutrals to pronounce a judgment.

On Friday the morning programme was almost the same as on the first three days. In the evening there took place the 'Nagarkirtan'. A musical procession, consisting of thousands of Arya Samajists, passed through almost all important bazzars of the town. A section of the procession was made up of ladies. All wore *Kesari* turbans, the colour which the Arya Samajists have adopted for such occasions since this time last year. It betokens a unity of mission, and calls up reminiscences from long past history. The whole scene was highly imposing.

The anniversary on the last two days was

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

celebrated in the compound of the Gurudatta Bhavan. Very large concourses of people attended, especially the afternoon part of the programme. The lecturers had to cry themselves hoarse to make their voices audible. The keynote of the discourses was the universality of the Aryan Church.

Subscriptions collected for the occasion exceeded Rs 25,000.

A special feature of this year's anniversary was the *rishi langar*, where visitors from outside were, throughout the anniversary, entertained.

The anniversary on the whole was a signal success,

PR. RAMA DEVA'S DISCOURSES.

Professor Rama Deva delivered two lectures in the course of this anniversary. One of these was an appeal for men and money. His lectures were, as usual, marked with deep erudition and were a result of the speaker's vast studies. He proved that the tradition of Vedic thought had descended all through the centuries, and traces of it could be met with in the philosophies of both East and West. The attention of modern thinkers, too, had begun to be drawn to the Vedic Fount, from which all later so-called revelation had flowed.

MAETERLINCK'S TESTIMONY.

In support of this statement he cited the testimony of some of the greatest writers of Europe, whose works are moulding European thought today. What more explicit than the following excerpts from Maeterlinck's new book, *The Great Secret* :—

Was it, for example, mere chance that decreed that the earth should proceed from Chaos, take shape and be covered with life precisely in the order which *they* described ? According to the "Laws of Manu" the ether engenders the atmosphere; the atmosphere, transforming itself, engenders light; the atmosphere and light, giving rise to heat, produce water; and water is the mother of all creatures, "When this world had emerged from the darkness, "says the *Bhagavata Purana* which according to the Hindus is contemporary with the Vèda (?), "the subtle elementary principle produced the vegetable seed which first of all gave life to the plants. From the plants life passed into the fantastic creatures which were born of the slime in the waters; then, through a series of different shapes and animals, it passed in succession by way of the plants, the worms, the insects, the serpents, the tortoises, cattle and the wild animals—such is the lower stage" says Manu again, who adds; "Creatures acquired the qualities of those that preceded them, so that the farther down its position in the series, the greater its qualities. " (Laws of Manu ; 1, 20.)

Have we not here the whole of Darwinian evolution confirmed by geology and foreseen at least six thousand years ago ? On the other hand, is not this the theory of the Akasha, which we more clumsily call the ether, the sole source of all substances, to which our physical science is returning ? . . . . .

. . . . Whence did our prehistoric ancestors, in their supposedly terrible state of ignorance and abandonment, derive those extraordinary intuitions, that knowledge and assurance which we ourselves are scarcely reconquering ? And if their ideas were correct upon certain points which we are able by chance to verify, have we not reason to ask ourselves whether they may not have seen matters more correctly and farther ahead than we did in respect of many other problems, as to which they are equally definite in their assertions but which have hitherto been beyond our verification ? One thing is certain, that to reach the stage in which they then stood they must have had behind

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

them a treasury of traditions, observations, and experiences—in a word, of wisdom—of which we find it difficult to form any conception; but in which, while waiting for something better, we ought to place rather more confidence than we have done, and by which we might well benefit, assuaging our fears and learning to understand and reassure ourselves in respect of our future beyond the tomb and guiding our lives. pp. 43-45.

Almost all the foregoing, let us remember, is long previous to Buddhism, dating from the origins of Brahmanism, and is directly related to the Vedas. *Let us agree that this system of ethics, of which I have been unable to give more than the slightest survey, while the first ever known to man, is also the loftiest which he has ever practised.* It proceeds from principle which we can not contest even today, with all that we believe ourselves to have learned ; namely, that man with all that surrounds him, is but a sort of emanation, an ephemeral materialization, of the unknown spiritual cause to which it must needs return, and it merely deduces, with incomparable beauty, nobility, and logic, the consequences of this principle. *There is no extra-terrest ial revelation, no Sinai, no thunder in the heavens, no god especially sent down upon our planet. There was no need for him to descend hither, for he was here already, in the hearts of all men,* since all men are but a part of him and can not be otherwise. *They question this god who seems to dwell in their hearts, their minds ; in a word in that immaterial principle which gives life to their bodies.* He does not tell them, it is true.....or perhaps he does tell them, but they can not understand him.....why, for the time being, he appears to have divorced them from himself ; and we have here a postulate.....the origin of evil and the necessity of suffering.....as inaccessible as the mystery of the First Cause : with this difference, that the mystery of the First Cause was inevitable, whereas the necessity of evil and suffering is incomprehensible. But once the postulate is granted, like a syllogism. *Matter is that which divides us from God ; the spirit is that which unites us to Him ; the spirit therefore must prevail over matter. But the spirit is not merely the understanding ; it is also the heart ; it is emotion ; it is all that is not material ; so that in all its froms it must needs purify itself, reaching forth and uplifting itself to triumph over matter. There never was and never could be, I believe, a more impressive spiritualization than this, nor more logical, more unassailable, more realistic, in the sense that it is founded only on realities ; and never one more divinely human. Certain it is that after so many centuries, after so many acquisitions, so many experiences, we find ourselves back at the same point. Starting, like our predecessors, from the unknowable, we can come to no other conclusion, and we could not express it better. Nothing could excel the stupendous effort of their speech, unless it were a silent resignation, preferable in theory, but in practice leading only to an inert and despairing ignorance.* pp. 95-97.

Concerning the mind in Nature Maeterlinck says :—

In any case, the question for us has a peculiar interest.....as to whether thought preceded the brain, or whether thought is possible without a brain... ... this question is determined by the facts. Before the appearance of man and the more intelligent animals, nature was already far more intelligent than we are and had already brought into the world of plants, fish, lizards, and reptilian birds, and above all into the world of insects, most of those marvellous inventions which even today fill us with an ecstasy of wonder. Where in those days was the mind of nature ? Probably in matter, and above all outside matter ; everywhere and nowhere, just as it is today. It is useless to object that all this was done gradully with infinite slowness, by means of incessant groping ; that goes without saying, but time has nothing to do with the matter. It is therefore obvious, unless you believe that the effect may pre-

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

cede the cause, that there was somewhere, no one knows where, an intelligence which was already at work, although without organs that could be seen or localised; thus proving that organs which we believe to be indispensable to the existence of an idea are merely the products of a pre-existing idea, the result of a previous and a spiritual cause..... ...Earnest Kapp, in his *Philosophie de la Technique*, has brilliantly demonstrated that all our inventions, all our machinery, are merely organic projections, that is, unconscious imitations, of models provided by nature. Our pumps are derived from the animal heart; our cranks and connecting-rods are reproductions of our joints and limbs; our cameras are an adaptation of the eye; telegraphic systems, of our nervous system; in the X—rays we have that organic property of somnambulistic clairvoyance which is able to see through opaque substances: which can read, for example, the contents of a letter that has been sealed and enclosed in a threefold metal box. In wireless telegraphy we are following the hints afforded by telepathy, that is, the direct communication of an idea by means of psychic waves analogous to the Hertzian waves; and the phenomena of levitation and the moving of objects without contact. We have yet another indication which we have not been able to turn to account

This province is that of the unknown forces of nature. We can hardly dispute the fact that the priests of India and Egypt, and the Magi of Persia and Chaldea, had a knowledge of chemistry, physics, astronomy, and medicine which we have undoubtedly surpassed in certain respects, but in others we are very far from having caught up with them. Without recalling here the blocks of stone weighing *1500 tons, transported by unknown means over enormous distances*, or the rocking-stones, masses of rock *weighing five hundred tons, which were never native to the soil upon which they now rest*, and which date from the prehistoric era of the Atlanteans, it is an undoubted fact that the great pyramid of Cheops, for example, is a sort of stupendous hieroglyph, which in its dimensions, its proportions, its internal arrangements, and its astronomical orientation, propounds a whole series of riddles of which only the most obvious have hitherto been deciphered. An occult tradition had always affirmed that this pyramid contained essential secrets, but only quite recently has any one begun to discover them. Abbe Moreux, the learned director of the Bourges Observatory, giving a complete summary of the question in his *Enigmas de la Science*, shows us that the meridian of the pyramid..... the line running north and south passing through its apex.....is the ideal meridian; that is, it is that which crosses the greatest amount of land and the smallest amount of sea, and if we calculate exactly the area of habitable territories, it will be found to divide them into strictly two equal halves. *On the other hand, if we multiply thi height of the pyramid by one million, we obtain the distance from the earth to the sun, or 198, 208, 000 kilometers*, which is, within about one kilometer, the distance which modern science has finally adopted, after long research and dangerous expeditions to distant lands, and *thanks to the progress of celestial photography.*

The well-known atronomer Clark has calculated, from recent measurements, the polar radius of the earth. *He makes it* 6,356,521 *meters.* Now this is precisely the cubit of the pyramid builders, or 0·6,336,321 *meters multiplied by ten millions*, Next, on dividing the side of the pyramid by the cubit used in its construction, we have the length of the sidereal year; that is, the time which the sun requires to return to the same point in the sky. Then if we multiply the *pyramid builders' inch by one hundred millions*, we shall obtain the distance which the earth travels in its orbit in one day of twenty-four hours, the approximation being closer than our modern measures—the yard or the meter—would permit of our making. Lastly the entrance-passage of the pyramid pointed towards the pole-star

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

of the period. It must therefore have been orientated with reference to the precession of the equinoxes, according to which phenomenon the celestial pole returns, coinciding with the same stars, after the lapse of 25,796 years.

We see, then, that, as Abbe Moreaux tells us, "all these conquests of modern science are found in the great pyramid in the form of natural dimensions, measured, and always, capable of measurement, needing only opportunity to shine forth in broad daylight with the metrical meaning contained in them.

It is impossible to attribute these extraordinary data to mere coincidence. They prove that the Egyptian priests, in geography, mathematics, geometry, astronomy, possessed knowledge that we are barely beginning to reconquer, and there is nothing to tell us that this enigmatic pyramid does not contain a host of other secrets which we have not yet discovered.

THE KANYA GURUKULA.

A few months ago the Arya Pratinidhi Sabha, Punjab, announced its intention to open a Kanya Gurukula. Certain unavoidable difficulties, however, intervened, wherefore the inauguration of the instituition had to be postponed. First it was plague, and then the inability to find a suitable place at Delhi. On the day of the last *Dipmala*, the day of the commemoration of Swami Dayananda's *nirvana*, it was found possible to perform the opening ceremony of the institution. Professor Rama Deva was the principal speaker on the occasion. With the benediction of Swami Shraddhananda, the founder of the Gurukula at Kangri, about fifty pupils were enrolled as *Brahamcharinies*. The beginning is auspicious. The Gurukula, which has secured the services of a gifted lady, Kumari Vidyavati Seth B. A., as its first honorary Principal, has every chance of a successful and beneficial career. It has our best wishes.

THE GURUKULA SAMACHAR.

(By Professor Nand Lal M. A.)

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

THE WEATHER.

Winter is gaining intensity by slow imperceptible degrees. The old age of the year seems to have brought old age generally in its train: Our stream is fast shrinking, although it bids fair to run throughout the year as it did last year. The neighbouring hills, denuded of the velvety covering of verdure, present a wrinkled aspect. The pale half-dry grass on all sides is suggestive of the greyish

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

bair of incipient age. The general lack of animation in the landscape has an adequate analogy to the even tenor and mildness of the winter of life. Old age is marked by the cessation of an exuberant flow of spirits and the dawn of wisdom. In the same way the winter session is characterised, in this institution as in educational institutions generally, by intense educational and other serious activities and the comparative absence of light pastimes and pursuits.

THE NEW SESSION.

The College and school re-opened, after two month's vacation, on the 16th of October at 10 A. M. After the congregational prayer the principal announced that there would be no teaching work for another four days on account of the Dusehra festival.

THE DUSEHRA FESTIVAL.

The Dusebra festival was celebrated with great enthusiasm and animation. For four consecutive days the Gurukula was the continual scene of healthy merry-making. Cricket, foot ball, hockey and Kabaddi matches were played with great zeal and watched with keen interest and excitement by the spectators. The football and tug of war matches between the staff and the students were contested hard and excited great interest. Lankavijaya (invasion and conquest of Lanka) was as usual the principal item in the programme. The students displayed great ingenuity and skill in organising it. It was a real trial of strength both on land and in water. The obstacle race and the three-legged Kabaddi match highly amused the audience. On the fourth day at noon prizes were distributed to winners in the various contests by the Acharya Swami Satyanand. On the same day in the afternoon a meeting was held in the Yajna Shala under the presidency of the Acharya. After Havan several students and members of the staff made interesting speeches on the life of Rama. Many novel points emerged from the same discourses, which gave rise to spirited controversy. In the end the Acharya made a learned speech in his usual eloquent and persuasive manner. The meeting was followed by a common dinner in the Bhandar.

THE STAFF

The Chemistry Chair fell vacant last session on account of the resignation of Prof. Saksena M.Sc. A temporary arrangement was made for the rest ef the session. The new professor of Chemistry a distinguished research scholar, is expected to join shortly. The staff of the Medical College also will be strengthened by the addition of another M. B. B. S. in a few days.

CONDOLENCE MEETING.

The death took place the other day, of Pandit Amar Nath, an old graduate of this institution. He was an able young man who always devoted a great part of his time and energy to the cause of Arya Samaj. The news of his death was received with genuine sorrow in the Kula. A meeting was held to give expression to the feelings of grief caused by the sad event. After a few short speeches, a resolution expressing general grief and heartfelt sympathy with the bereaved family was unanimously passed.

SERMON.

The first working day of this session was the Club day. Accordingly a

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Havan was held in the morning in the Yajnashala, and then the Acharya Swami Satyananda delivered an edifying sermon. He emphasized on the supreme importance of daily religious duties and gave valuable practical hints regarding the method of performing Sandhia. He presented the most serious and most abstruse things in a very simple and easy and convincing way, and created a deep impression on the minds of the listeners.

THE HOSPITAL.

Malaria raged rather furiously this year. Its force is not yet altogether spent. Fresh seizures are rather frequent even now. Our medical men are combating the disease strenuously and it is to be hoped that the hospital will ere long present a clean bill of health.

THE VACATION AND THE STUDENTS.

The college students passed the last Summer vacation at hill stations. They were divided into two batches, one of which went as far as Kulu and the other to Kashmir as far as Srinagar on foot. They passed their time very cheerfully, enjoying the lovely sights and sounds of nature, recuperating their health and energies against the strenuous labour of the ensuing session. The school students were sent to Dehra Dun during the vacation. They too had a very happy time of it. Most of them have returned with vigorous health and cheerful countenances.

THE VACATION AND STAFF.

Principal Rama Deva accompanied by Professor Satyabrat visited Hyderabad Deccan, Poona and Nagpur during the vacation and delivered a course of lectures at each of these places. At Poona his lectures were presided over by such eminent publicists as Mr. N. C. Kelkar, Mr. Bhopatkar, and Professor Paranjpe. At Nagpur Dr. Munje, Dr. Khare, Dr. Parajnpe and Minister Kelkar presided over his lectures. The Nagpur Philosophical Society held a special meeting under the presidentship of Professor Raja I. E. S. where Principal Rama Deva spoke for an hour and a half in English on "Mental and Moral Evolution in the Light of Ancient Religion and Philosophy." A spirited discussion followed in which the learned chairman took a conspicuous part—in fact his was the priucipal part. This debate between the learned President and the speaker was keenly enjoyed by the distinguished audience Minister Kelkar proposed a vote of thanks to the speaker who was then duly elected an honorary member. At Poona Principal Rama Deva, at the request of the principal, gave an address in English to the students of the New Poona College. At Hyderabad lectures were arranged on behalf of many societies. During their tour the deputation succeeded in collecting over Rs. 8,000 in aid of the Gurukula, 6,000 of which were realised in hard cash. Professor Nand Lall M.A., and Dr. Radha Krishna M. B., B. S., paid a visit to the Happy Valley. They thoroughly enjoyed the visit but on return to Lahore the Doctor was seized with illness and an operation under chloroform was rendered necessary. His genial presence was missed very much when the college reassembled after the vacation. He has, however, completely recovered now and

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

esumed his onerous duties. His com-anion, however, is in robust health nd his ruddy cheeks still betray he effect of the exhilarating and in-igorating climate of Kashmere. Pro-essors Chandramani and Vagishwar nade a tour in the Bijnor District and ollected some money. Professors idubhushan Dutta M. A., Research rofessor of History remained buried f;homs deep in the Imperial Library o Calcutta and was heard of again ly when he was exhumed after Dur-gPuja. Professor Lal Chand M. A., a Headmaster Gopal and Professor asharma, all three of whom are interested deeply in the acquisition of the sixth sense and development psychic powers, were at places, which shall remain unnamed, absorbed in *sadhnas*. Professor Sethi was at Calcutta where he appeared in the M, A. Examination in Economics. We make no doubt of it that he will pass with distinction. Pandit Surendranath Nyayacharya, Professor of Philosophy went home to malarious Bengal during the vacation and has not returned--he is still laid up with fever. He is expected back shortly. The Governor was at the Gurukula all the time.

.H!—SEE!!— HOW DECORATIVE!!!

YES :: The best decorative clock :

TIC—TAK

CLOCK

TIC—TAK

CLOCK

TIC—TAK

German production First-grade CLOCK.

The perfect Time Keeper. Strongly built. Praised and used by alll ....

Price Rs. 3 only.

8 PRESENTS are given away with our famed.

HOLLOW GROUND RAZOR

directly imported fro[illegible] Germany. Easy to shave. The be[illegible]t razor Gives [illegible]leasure and supplied with eight presents.

Price with set [illegible] 6 only

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

A BOON TO STUDENTS AND BRAIN WORKERS.

BEST LEMON OIL.

—o—

Prepared with best lemon grass of Bangalore and pure Coconut Oil.

—o—

HAIR TONIC AND BRAIN COOLER.

—o—

1. Cools the Brain.
2. Prevents Short sight.
3. Cures Pantil headache.
4. Gives a healthy tone to skin.
5. Clears redness in the eyes.
6. Brings a refreshing coolness to the eyes.
7. Removes burning sensation in palms and soles.
8. Keeps the mind cheerful.
9. Heals sore eyes.
10. Keeps off sun-stroke.
11. Improves eye-sight.
12. Removes dandruff.

—o—

A bottle of 30 tolas... Rs. 2-12-0

A bottle of 10 tolas... Rs. 1-1-0

including all packing and postage.

Dhan Muntri & Co.,

P. O. Basavangudi,

BANGALORE CITY.

RENOWNED

PIMPLE CURE.

Make your face better looking and free from Pimples.

A Sovereign and Sure Remedy for all Sorts of Pimples.

A few applications would surely cure Pimples and smoothen the skin without leaving any black spots in the face.

A TRIAL WILL CONVINCE YOU.

Price Per Bottle As. 8. Postage Extra.

DHAN MUNTRI & Co.,

P. O. Basavangudi,

BANGALORE CITY.

Why there are so many Bald-headed Barbers

HUNDREDS of Men, and Women—many of whom were almost completely bald—are rapidly acquiring full growth of wonderfully thick luxuriant hair, without even a trace of bald spots by using 30 days.

"THE BALD HEAD HAIR TONIC."

A trial would convince you.

A bottle for 30 days' treatment

Rs. 3-8 including all charges,

HAIR TONIC,

P. O. Basavangudi,

Bangalore City,

HAIR TONIC.

—o—

THE "Hair Tonic" Treatment is Positively guaranteed to stop the *falling of the* HAIR, dandruff, split hair and all other hair ailments *in twelve days* and to stimulate the fresh growth of Hair luxuriantly. If, within twenty days you are not delighted with results, the cost will be *refunded.*

2½ Ounces ... Rs. 3-0-0

1 Ounce ... Re. 1-4-0

Packing free.....Postage Extra.

HAIR TONIC,

P. O. BASAVANGUDI,

Bangalore City.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA